

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }
April, 1870.

Domestic Missions

OF THE

Protestant Episcopal Church.

JUNE, 1870.

WOMAN AND THE MISSION WORK.

THE consideration of this subject has already been suggested in HOME AND ABROAD,* and now it may perhaps be desirable to urge it upon the public attention more at length.

As we look abroad upon the face of society, we behold general activity animating the women of the land, and a spirit which has heretofore been unknown. It is clear to reflecting minds that woman must ere long rise to a higher sphere of usefulness, and take a broader part in every department of work. And yet it is not clear that the religious portion of the community is proportionally affected by the spirit of the times. On the whole, the new life so apparent among the women of this country, is felt more sensibly in connection with their relations to the state and to general society, than to the Church. It is secular rather than religious. It concerns the family and the forum more than the House of God. The chief ambition crops out in connection with the hustings, the exchange, the school, and the mart, all of which connections cannot command our applause.

It will be observed here, that we are speaking of the kind of female activity which has been awakened during the last two or three years; for, as demonstrative as the present agitation may appear, it fails, both in depth of feeling and in thoroughness of purpose, to equal another kind of activity, which has all along characterized a large portion of the Christian women of our own and all lands. And this might be logically argued in advance from the nature and aims of Christianity, which

* Editorial, May 15, "Will our Women Work?"

are eminently calculated to excite the very highest degree of genuine activity. Indeed, whenever we turn to the past there are always to be found illustrations without number, which prove the indwelling, energizing nature of the Christian faith. We see how, from the beginning, in old Judea and Galilee, the heart of woman was first stirred up to work. And so, after the subsidence of that wild excitement attending the closing days of our LORD, an excitement impelling them, with superior courage, to be the last at the Cross and the first at the Tomb—we behold their tone of thought returning to its wonted level and flow, and yet, at the same time, saturated with the spirit of work, a spirit which poured itself out in all the various forms of activity demanded by the needs of the newly established Church. Then, later, we see the same influence that nerved the first workers, spreading with a divine contagion among women of all ranks and conditions, leading the poor to bear some new yet important burden for CHRIST, while the rich, coming forth from mansions and palaces, with rare self-denial followed the example of the lowly, and willingly left behind them a life of luxurious ease. History now presents a noble succession of devoted women, extending down through the ages of the victorious past to the present, in which the line broadens first into a wide array, and then becomes an unnumbered host.

•It therefore requires but little courage to contrast the activity of the woman of the Church with the activity of the woman of the World. The one may appear less demonstrative, but the other has the real depth of feeling. The one may maintain less show, but the other possesses the substance. The one may know less of the forum's shrill treble, but the other excels in the tones of love's low, small, benevolent voice. And if the work of the one appears less often in the newspapers, we shall still hardly feel inclined to doubt but that it is written in letters of gold in the Book of God.

It would therefore argue a dull insensibility to the present, as well as unacquaintance with the past, for one to contrast the achievements of Christian women with those of secular aims. Occasionally it is in our power to draw what, for us, forms a favorable contrast between the children of the world and the children of light. The fact that the activities of a class are now unusually excited does not indicate that women have been doing nothing heretofore. Nor is it referred to, either, as proving that they have in the past done but little. The general activity should rather be quoted to prove that Christian women, as well as they may have done in the past, should in the future accomplish much more. Their influence has been powerfully felt, yet a vast work still remains to be done.

And in the general Christian activity, it would be unfair to affirm that the women of our Church are more backward than others. In cer-

tain respects only do they fail to keep pace with their sisters, in the advancing march. And, without appearing to bring any reproach at all, we may say what was in mind at the beginning—namely, that the women of the Church fail to equal others as regards some aspects of mission work. There may, indeed, be as much zeal; yet, there is not quite the same accomplishment. The women of the Church are busy in collecting means and money, earnestly desiring to do all in their power; yet, it is clear that the methods now used are not exhaustive, and, consequently, that they are not accomplishing the full measure of their work. In a word, is there not a necessity for a more comprehensive system, and more union of effort, on the part of woman, through some improved organization?

It is true that here we approach an important subject; and yet, let no one be alarmed at the word "organization"; but rather endeavor to understand clearly what it means. For, possibly, among other things, it may mean *success*.

If we want to know what well-concerted action may accomplish among women, let us consider the example of some earnest ones of our day working outside of the Church. Nor let us shrink from this duty either; for at a time when red-capped Cardinals, like Cardinal Schwarzenberg, dare to stand up in the Papal Council and applaud the devotion and good works of Protestants, in the face of infuriated prelates, crying, *Hæreticus! hæreticus! tu es Protestans!** no Churchman should be ashamed to recognize a good example, wherever found.

What, then, have women outside of the Church done for Missions by means of organization? On this point, among others, let "The Woman's Union Missionary Society" answer. Few of our fifty thousand readers, probably, know anything of this Society, and now, probably, read the name for the first time. And yet, this Society, supported by the quiet but systematic efforts of quiet Christian women, drawn from different denominations, is a great power. It recently closed its ninth year of energetic work, showing as its receipts for the year the sum of

* In the debate on the Infallibility of the Pope, Bishop Strossmayer observed that it is unreasonable to describe Protestantism as the source of atheism, pantheism, and materialism, seeing that many eminent Protestants, such as Leibnitz and Guizot, have combated these doctrines. Here the Bishop was forced to stop, by loud protests from all parts of the Council; but he went on when the clamor had ceased. There are many sincere people, he said, among the Protestants of France, England, America, Germany, and his own diocese, who err *bona fide*. This raised another storm, which was only appeased by the intervention of Cardinal Capalti. But when the Bishop began to touch on the question whether the dogmas should be passed by a majority of votes, or only, as in former Councils, when all the members are unanimous, the Council lost all patience. Cries of "*Hæreticus! hæreticus!*" and "*Damnatus eum!*" were heard on all sides. One Bishop exclaimed, "*Et ego non damno eum,*" upon which the others repeated, "*Damnatus,*" and shouted to the speaker, "*Tu es Protestans! taceas! ab ambone descendas!*" Ultimately, Bishop Strossmayer was compelled to leave the tribune without finishing his speech. The noise was so great that it was heard in the ante-rooms, and the Bishop's military servant drew his sword, and endeavored to force his way into the Council chamber to defend his master.—*Cologne Gazette*.

sixty thousand dollars.* And now how was all this done? It was done with a simple Constitution and By-laws providing for regular meetings and unfailing dues, but with hearts full of faith and love; having for their auxiliary the little magazine, *The Missionary Link*, six times a year, binding two months together as one. Thus Christian women carry on their great work, and, unnoticed and almost unknown, make many a wilderness and the solitary place blossom as the rose.

Now, if such a work can be accomplished outside of the Church, why cannot it be done within? By all means it *can*, and even with greater efficiency and success. With faith and love, it can all be accomplished. With some simple plan of operation, held in loyalty to the Church, auxiliary to the Board, and extending its operations into every diocese and parish, it might form a system of unpaid agents, that, through Mite Chests, regularly collected subscriptions, and other means, would astonishingly swell the missionary revenues.

And in all this there would be *nothing new*, except the maintenance of a *system*, where now the same results are sought *without* a system.

But the object of this article is not to sketch plans. Its aim is rather to excite inquiry and induce reflection. For while the women of the Church are already doing *much*; they, like the men, are capable of doing *more*. Their strength is at present undeveloped, and their action imperfect. And yet, what untold powers lie wrapped up in their hearts! Shall they not, then, have a better chance to work?

WHO REACHES THE "MASSES"?

I KNOW of an apple tree which for twenty years has been growing with most rapid increase, and is most beautiful when in verdure or in blossom, so symmetrical and so complete in branches, limbs, and twigs and leaves;—but it has never borne over one bushel of apples a year.

That tree is not called successful. There is talk of cutting it down on account of its barrenness. So we may think of a church with a brilliant ministry and gorgeous architecture, with its Baptism and Sacraments thronged by eager applicants, till none remain away; and still no fruit of righteousness in all the lives of these devout multitudes.

* This Society aims at the Evangelization of women, and supports female missionaries alone, finding its great work in India, where, in the City of Calcutta, it has built a mission-house, at the expense of about thirty thousand dollars. One of its chief missionaries is a Churchwoman, Miss Brittan, formerly in the service of the Foreign Committee in Africa, which country she was obliged to leave on account of ill health. Its Executive Committees include a number of our Churchwomen at home, who would doubtless be glad to work in connection with the Protestant Episcopal Church, if the way were more fully opened. And if it be said that the formation of a new organization would be multiplying machinery, we reply that such action would be simply putting *one* method in the place of the many independent societies now in existence in the Church; for, be it remembered, "Female Missionary Societies" are no novelty, even among us.

Is such a church successful? Is it demonstrative evidence that a church reaches the masses, in the *true sense*, when we simply know that the masses are seen inside the church walls? Must we not, in order fully to test the success of a church, ask for her results in establishing the hearts of men in the fear of God, in the restraints and incitements of his holy laws, in integrity, fidelity, conscientiousness, nobility, and what ever virtues the Gospel inculcates? While, then, we shall soon confess that Protestantism has not drawn as great multitudes to her feasts and ordinances as some other Christian bodies, we cannot from this single testimony yield the preference to the one which has gained the greater crowds. What effect has been wrought upon those crowds?

It is proper to ask if Romish institutions succeed in reaching even her own Communicants, and if Protestantism may not succeed in reaching many who never engage in her worship.

Applying this text, we believe any candid student of history will acknowledge that Protestantism has been more successful in reaching the masses than either the Greek or Roman Church. She has succeeded in a wonderful degree in educating the masses, in elevating the tone of public morals, in permeating laws, manners, and customs with some degree of Christian sobriety and rectitude; and by direct or indirect means, in promulgating the truths of God's revealed word.

While it is true that the sewing machine is not Protestantism, nor the reaping machine, it is no less true that the education, sobriety, and thrift of the masses in Protestant countries are superior to what are found in communities under the power of Rome, and this difference may be traced to Protestant institutions, Protestant thought—in a word, to the Protestant Church.

While it is true that the Protestant Church has required for admission to her sacraments so high a standard of righteousness as to exclude as great multitudes as those which frequent the Romish Mass, we think it can also be shown that in the masses of Protestant countries, which do not attend Church ordinances, are found more of the fear of God, and knowledge of God and of CHRIST than in the crowds at Romish Cathedrals. In a word, Protestantism has reached the masses more effectively in what *seems* to be her *failure*, than does Rome in her *seeming success*.

It was indeed a wonderful power over the masses in the Archbishop Hughes, when by lifting his hand he quieted the turbulent mob, members of his Communion, who were committing murder and riot in the streets of New York; but, is it not a mark of greater power which the Protestant Church is exercising in that it so trains her subjects, and so reaches the mass of Protestant citizens with the restraints of law and order, that they move not to engage in so lawless a course? *

PENTECOST, A MISSIONARY WAY-MARK.

WHEN GOD of old came down from Heaven,
 In power and wrath he came;
 Before His feet the clouds were riven,
 Half darkness and half flame.

But when He came the second time,
 He came in power and love;
 Softer than gale at morning prime
 Hover'd His holy Dove.

The fires that rush'd on Sinai down,
 In sudden torrents dread,
 Now gently light a glorious crown
 On every sainted head.—KEBLE.

Again, in the beautiful order of the Church, we approach the ancient festival of Whitsunday. The day is called Whitsunday, as Whately observes, "partly because of those vast diffusions of light and knowledge which were then shed upon the Apostles, . . . but principally from the white garments which they put on who were baptized at this time." Since the fourth century, at least, it has been regularly celebrated as one of the great festivals of the Church, and has ever been held in high regard by all who receive the Apostolic faith, and follow the Apostolic practice.

In this festival, we have a fresh illustration of the truth that Christianity is little more than a formal and authoritative assertion of things revealed from the foundation of the world. Before the Christian era, the day of Pentecost had become remarkable in the history of the human race. This was the day on which the Law was given from Sinai, while, at the same time, it was the day appointed for the presentation of the first-fruits of the harvest as a waive-offering before God. When, however, the HOLY SPIRIT was given, the day broke upon the world with a new meaning. The Law was annulled. The threatening fire of Sinai then sat upon the heads of the Apostles, a harmless, lambent flame; while, instead of the perishable products of the earth, the Apostles rejoiced in a missionary first-fruits of three thousand converted souls. Pentecost, therefore, forms a great missionary way-mark in a wilderness world.

What the day was formerly to the Jew in *figures*, it *now* is to the Christian in *fact*. At Pentecost was proclaimed the law of liberty and love, and then was offered the symbol of the world's final redemption.

The period spent by the Apostles in waiting for the outpouring of the SPIRIT was undoubtedly a period of intense anxiety. This event did not occur until ten days after the ascension of our LORD. How slowly must the hours have worn away, as they waited to be endued with

power from on high! Fearful and desponding, they continued at Jerusalem, according to the MASTER's command, assembling in private places, with closed doors. They communed with each other, but spoke not to the people. How long this was to continue, they knew not. We may, perhaps, imagine something of their disappointment as the time wore away without bringing the promise. Their LORD ascended on Thursday, and now the first day of the week has arrived, when they think it highly probable the COMFORTER will come. They accordingly wait, with deep anxiety, as the hours pass slowly away. At last, evening gathers around them, and the darkness of night covers the watchtowers and battlements of Jerusalem. Morning dawns, and finds them again watching; but the day passes, and another, and still another, and Thursday comes again. The MASTER has now been absent seven days, and they think that on this day the power from on high will come. But the sun sinks again behind the waves of the Mediterranean, without the arrival of the expected Visitor. Weary watchers, the time is not yet. Your faith is sorely tried; but the MASTER's lesson of patience is not yet perfect.

Two days and two nights more are, therefore, passed in alternate prayer and meditation; and now the rising sun, ushering in the day of Pentecost, pours a flood of golden light over the Temple. Soon the streets of the city are thronged with multitudes, pressing their way towards the gates of the LORD's house. But the Apostles heed not the world without. Wrapt in deep anxiety, they remain, with one accord, in one place, waiting the SPIRIT's advent. Finally, He comes. There is no warning—no intimation to herald His coming; but “suddenly there was a sound from heaven, as of a rushing, mighty wind, and they were filled with the HOLY GHOST.”

The gift which they had so long expected had now been imparted and how marked the change! There is a complete transformation of character. The Apostles are now no longer anxious, timid, and distracted, but they are animated with a strength, and courage, and determination altogether divine. But an hour ago, oppressed with grief and fear, they hid themselves from the world; now they go abroad, and confidently proclaim the divine message, boldly confronting both priests and people.

Again, they who previously were unable to construe their provincial dialects, now speak with various languages, and overwhelmingly convince the many representatives of foreign nations then assembled at Jerusalem that JESUS is the CHRIST.

So vast were the benefits poured out upon the world at this time, that the day will never lose its claim upon the regard of mankind; and so often as the anniversary recurs, so often must the Church feel inspired

with fresh life and courage, and receive strength and zeal to go joyfully onward in her divinely-appointed way.

It was this marvellous communication of the divine nature that rendered the *new* dispensation so immeasurably superior to the *old*. The Gospel itself appears to have been generally ineffectual until it received its inaugurating power from on high. The baptism of John was devoid of spiritual power. Those disciples whom Paul found at Ephesus said: "We have not so much as heard whether there be any HOLY GHOST." As a well-defined and carefully-arranged system, the Gospel left nothing for the Apostles to desire. Everything was set in order by the MASTER before he ascended into heaven. Yet, there was an almost total absence of animation. But the outpouring of the SPIRIT enlightened their understandings, and gave them new and larger views of the nature and meaning of the Gospel. They at once began to realize the full breadth of their divine commission. They now gave up their last expectation of a temporal kingdom, and acknowledged that the rule of their MASTER was a *spiritual* rule. They saw now, too, that the message entrusted to their charge was not one addressed to the House of Israel *alone*; but that the call to repentance included the *Gentile* nations, those that were afar off—even as many as God should call. They now felt the full force of those dark sayings uttered by CHRIST while on earth; they perceived the beauty of His parables, and confessed what was the bearing of the signs and wonders done by their LORD before the eyes of men. There was, indeed, no new rule decreed, and no new principle enforced; but they were now led to act up to light they had received, and to put in practice every precept which had been laid down for their guidance. The entire apostolic college is now filled with an unquenchable zeal, and an ardent faith. Thomas, who had been so slow to believe, is now eager to strengthen the faith of the proselyte; and Peter, who, a little while ago, had denied his MASTER, stands forth the undaunted teacher of those before whom he formerly trembled: and, not satisfied with vindicating his ascended LORD from the aspersions of the Jews, he tells them, Him have "ye taken, and by wicked hands have crucified and slain," thus boldly charging them with judicial murder.

From that day henceforth, the Christian Church was no obscure institution. The movement at once assumed dignity and importance in the eyes of the world, and the little band of disciples in a single day increased to more than three thousand.

And thus it must always be. It is not until the Spirit of God takes up His abode in the heart that men become fully aroused, and give utterance to their thoughts in bold and living speech; only then does the dead soul bud forth into new life, like Aaron's rod. This is what the world needs to-day, and this is what the Church needs—the outpouring of the HOLY GHOST, that we may be animated with fresh missionary

zeal, that new tides of energy may be poured into our souls, and that both priests and people may go forth to work, with hearts thoroughly renewed, and lips all aflame with the Pentecostal fire of God. The letter killeth, but the Spirit gives life. D.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE V.

THE readers of the last article of the Critical Notes cannot have failed to notice the necessity of some degree of culture, or systematic use of the vocal organs, in order to secure all the expressive changes of voice naturally required in the emotional reading of the Sentences. It is just here that our preparatory training for the Ministry is very defective. In fact, we might say, very properly, that our education from the first is altogether wanting in the free, full, and natural development of our vocal powers for any use whatsoever. From the primary school up, there is, or rather was—for there has been great improvement in our public schools especially—very little exercise, and still less of instruction in the appropriate uses of the voice. Children at school very early form bad habits of expression, and we can easily trace the defects thus acquired throughout the entire professional life of the man. In the higher institutions of learning almost nothing is done to counteract these defective habits; the ear becomes accustomed to them, so that not unfrequently the absurdest habits of expression pass for natural reading or speaking, in one's own judgment.

To see the devotion with which young men give themselves to their intellectual training, to the neglect of their vocal powers, one would never imagine that the use of the voice had the remotest connection with their after duties in the ministry, the effectiveness of the delivery of their God-given message, the comfort of the hearer who *must* listen, or the ease in the exercise of the voice, and the longevity which is more closely connected with it than most of us imagine. Is it really just to the grand Service we have to discharge, and the authoritative message we have to deliver, that our candidates for Holy Orders should be allowed to begin their work with all their school habits unbroken, and the vocal organs entirely undisciplined? Is it right that a beginner should be left to blunder into a good delivery, or what is much more likely, that he should continue to wind closer and closer about him the

* Entered, according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

shackles of those habits which obstruct and hinder the effectiveness of his ministry? It is not necessary to cure the evil that this department of education should be unduly prominent, or that it should interfere with anything else, least of all, that it should be made a hobby of. A very little time and attention given to the matter will accomplish much in setting up a proper standard for expression, in strengthening and developing the vocal organs, and aiding greatly in the ease and effectiveness of delivery. We are not advancing theory merely in this, or drawing upon the imagination; the assertions are based upon what has been witnessed in a large number of cases. In the hope of inducing others to help themselves in this respect, the writer would ask the attention of his readers to the testimony of several who know whereof they affirm.

One writes from the Far West: "For the first year or two of my ministerial life, and so long as I could well command the time for it, I practised in some large room, or in the open air, in connection with the habit of reading aloud my sermons. To be sure, God in His goodness has given me from Nature, robust health, and a strong and clear voice. But that by vocal drill and systematic exercises in elocution, I have been able to make it more powerful, and, at the same time, to reduce it under my effectual command, I have no doubt." Another, in the diocese of Pennsylvania, says: "I owe not only the power which I possess as a public speaker, but I may almost say, my voice itself, to elocutionary practice. I am sure our clergy, as a rule, do not appreciate the importance of studying elocution, in order to enable them to read the Service, and preach the Word with the effect which they desire." A rector in Missouri testifies: "By attention to instruction in elocution, I was cured of a habit in reading which threatened throat-ail and bronchitis, and by such elocutionary aid, I have found myself as fresh for work on Monday morning, as on any other day in the week." Another in Vermont says: "As the result of attending to elocution, I can bring out the meaning of the Church Service, and deliver my own thoughts in a more manly tone and with a more forcible expression than I could before. I can criticise myself as readily as I can another, and know precisely what my own defects are, and how they ought to be remedied." One in New Hampshire writes, concerning the present series of articles: "I wish you would make one head, *health*. I have an experience on that point of value to young men. I was excessively prostrated, physically, with a bronchial difficulty, when I commenced the ministry. The most experienced physicians utterly discouraged me from ever becoming a public speaker. I fought it for fifteen years, before I overcame it. In the last twelve or fifteen years, I have read and preached three times on a Sunday, and conducted two Sunday-schools, and my voice to-day is in better condition; and, indeed, my physique generally, than at any time in my life. Most *young* men would shrink from the amount of my Sunday

work. The means thereto have been 'Rush,' and 'Barber,' and then 'Murdoch and Russell's Vocal Culture,' and constant, forcible exercise *daily* of the voice in the church, or elsewhere." A clergyman in California states: "Without elocutionary training I should have broken down years ago, whereas the three inches of expansion of the chest gained in a few months by vocal exercises, have enabled me to arrive at the end of twelve years of constant and excessive vocal labor, with greater vigor and endurance than when I began, nor have I yet come to an experimental knowledge of 'blue Monday'." The only clerical member of the late General Convention, who was reported to have been always distinctly heard in Trinity Chapel, testifies: "It was wholly owing to the brief course of elocutionary instruction which I received in the seminary, and the drill exercises, the use of which, I confess, I was at first slow in perceiving, that I have been able throughout my ministry, and especially during the trying days at Trinity Chapel in 1868, to make myself heard under any circumstances without fatigue. I have three full services every Sunday, besides the care of my Sunday-school, and with the demands upon my voice thus made week after week, I think I am competent to testify that I do know." Another clergyman in one of the Eastern dioceses, says: "I think the study of true elocution and the cultivation of the voice, one of the first duties of a clergyman. The acceptableness of their public ministrations, in a great degree, depends upon this. Many a time our beautiful Service is read in a way to cause mortification, rather than edification, or satisfaction to the worshipper. Many an able sermon, which might have done much good to its hearers, is made of little effect for instruction or persuasion, by the faults of its delivery. Every clergyman should try to remedy his faults, and improve the quality of his voice in public speaking, and were this done I can think of few things which would add so much to the efficiency of the clergy in that part of their sacred calling—the instruction and influencing their brethren." A layman, now a successful teacher of elocution in a Theological Seminary, thus records his experience: "About fifteen years ago, my lungs and throat became exceedingly weak from over exertion in teaching; indeed, my health was entirely broken down, and I despaired of ever regaining it. I was unable to use my voice for ten minutes at a time, without becoming completely exhausted. Acting upon the advice of friends, I sought out an elocution-master who, at first, was unwilling to give me instruction, thinking me too feeble. He finally commenced a course of training, although I could not exercise my voice more than fifteen minutes at a time, at first. But, in less than a month my general health began to improve, and I was able to exercise nearly an hour without exhaustion. In three months, my lungs seemed to have regained their original strength. For more than ten years I have been a teacher of elocution, using my voice on an average from

six to eight hours a day, six days in a week, and during all this time my lungs and throat have never troubled me."

The above testimony has been presented, and it could be indefinitely extended, in order that the brethren may see what others think (some of them Bishops) of the importance of giving attention to a matter too much neglected. In the next number we propose to give a simple plan of daily drill-exercise, for improving and strengthening the voice.

*THE BIBLE IN ICELAND.**

BY THE REV. B. F. DE COSTA.

THE Bible, that pure Word which, like a hammer, breaks the flinty rock in pieces—stands forth in the eyes of the world as a great and irresistible agent in missionary work. Its progress is a missionary triumph. The results which it achieves are to be set down to the account of aggressive accomplishment.

Therefore, in telling what it has achieved in any land, we only recite a portion of missionary history. But especially is this the case when we turn to the north, and view its record in that ice-bound isle where the land is less hospitable than the sea, but where, notwithstanding the hard conditions of nature, the Word of God has had free course, and been glorified.

The earliest known settlements begun in Iceland, were undertaken about the year 864, by adventurers from Norway. And they, even had, apparently, been anticipated by the pious Culdees of Ireland, who fled to this secluded place, in order that they might be alone with God. Landanama mentions relics of these devout anchorites, mementos that were left behind when they fled before the worshippers of Odin and Thor. Among these relics are mentioned "bells," and "books." Still we do not know what kind of books they were. Probably, however, they were prayer-books of some kind, though possibly some manuscript copy of the Holy Scriptures may have existed in Greek or Latin. Yet it was not until many generations had passed that the Scriptures appeared in the Icelandic or "Old Northern" tongue, which is the mother of the modern Swedish, Danish, and Norse, imperfect representatives of the "Old Northern," still spoken in classic purity throughout the country of Iceland.

The first mention of Icelandic Scriptures was made by Eric Brochenhusius, Governor of Mandale, in Norway. He says that in 1567 he saw a copy of the Bible in that tongue which was three hundred years old.

* *Heilög Ritning, Endurskodud Utgafa.* Prentud I Prentsmid ju Spottiswoodes I Lundunum. New York: Pott & Amery.

Reasons, which need not here be detailed, lead us, however, to suppose that he was in error, as we have no trace of the work in question.

Oddr Gotshalkson, son of the Bishop of Holum, who had visited the Continent, and heard Luther preach, appears to have first conceived the idea of translating the New Testament into the Icelandic. Returning to Iceland, he became Rector of the Cathedral of Skalholt, where, in an obscure corner of the church, he was one day surprised by Ogmund, the Bishop, reading the Gospel of Luke in German. The Bishop, an earnest opponent of the Reformation, angrily assailed him with opprobrious language, which was much in vogue with ecclesiastics at that time. Oddr was therefore obliged to secrete himself in a small cell in a cow-house, where he commenced the work of translation. By the time, however, that he had reached the end of Matthew's Gospel, the hostility of the Papal party obliged him to leave Skalholt, and lease a farm at Reikium, where, in 1539, he finished the translation.

And it is worthy of remark here that the Bible by its silent, yet powerful, influence had much to do with the direct advancement of the Reformation. There were many in that desolate land of ice who felt like Albert Durer, the devout Artist, when in 1521, he wrote in his diary, with reference to the treacherous seizure of Luther: "God of heaven, have pity on us! Save us in Thy right time; preserve in us the true faith; collect Thy widely wandering sheep through Thy voice in the Bible, called the Word of God."

Even at this time, the literati of Iceland had established the printing press, but it was idle to think of printing the Testament there; and consequently Oddr resorted to Denmark, where the work was brought out under the royal protection. This volume was accompanied by an address to the people of Iceland on the importance of the Word of God. He also appears at his death to have left a translation of the whole Bible.

In 1562, Olaf Hjalteson, the first Lutheran Bishop of Holum, published the Gospels and Epistles in the order according to which they were to be read in his diocese. In this he used the work of Oddr. It was printed by John Matthieson, the first printer in Iceland, and passed through no less than twelve editions.

In 1584, Iceland was put in possession of the entire Bible, by Gudbrand Thorlakson, Bishop of Holum, who bought the press of John Matthieson. After exhausting his own means, Gudbrand was authorized by Frederic II. of Denmark, to raise a tax of one rix-dollar from every inhabitant to carry on the work: and it was also ordered that every Church should purchase a copy. The work was finished, June 6, 1584, about thirty-six years before the Plymouth colonists came into New England.

This work was reprinted by the grandson of Gudbrand, who suc-

ceeded him as Bishop of Holum. It was nearly nine years in going through the press, and an edition of one thousand copies was finished in 1644. A third edition was finished in 1728, by Stein, Bishop of Holum.

In 1741, the learned and pious Bishop Harboe visited Iceland, and found a lack of the Scriptures; and by his influence, on his return to Copenhagen, a new tax of one rix-dollar was levied upon the Icelanders for a new edition, which was completed in 1747. It was printed at Copenhagen, and cost two and a-half rix-dollars, unbound. At this time a wealthy Danish merchant bought 596 Bibles, and 1,693 Testaments, which he sent over as a gift to the Icelanders. The Testaments were sold as low as two marks each.

In 1800, several clergymen of Fuhnen and Holstein, finding that Iceland was still suffering for the Word of God, resolved to print 2,000 Testaments, which, in 1807, the British and Foreign Bible Society enabled them to increase to 5,000. This gift was received by the inhabitants with every demonstration of gratitude and joy.

In 1813, the British and Foreign Society, assisted by the Edinburgh Society and others, printed an edition of 5,000 of the entire Scriptures, with 5,000 Testaments additional.

And now we have before us, finally, the superb octavo edition of the Holy Scriptures, put out in the same language by the same society which has placed the people of Iceland under a vast debt that they deeply feel, but can never repay. Prepared under the direction of the ripest scholarship, which the Word of God has never failed to command; and printed from the finest Old Northern type, this volume is a treasure both to study and to look upon; and as its distribution goes on among the villages and hamlets of Iceland, it will carry joy and light from dwelling to dwelling.

The latest report from this deeply interesting country shows, however, that while the supply of the Scriptures is not equal to the demand, this noble book is more than ever a missionary power among the thoughtful and educated Icelanders, who so long ago learned to make the Bible contribute its due share to the winter evening entertainment, and mingle its lessons of divine truth with the lessons of Saga and Edda.

Still, many cannot have the whole Scriptures, though sold at a very low price, for the reason that the last winter's fishing almost completely failed, and left them in a condition of deep distress. And yet Iceland lies close by our door.

In conclusion, does it seem reasonable to hold that the people who were the first, in the early ages, to reach our shores, should be the last to enjoy the fruits of our Christianity?

HELP FOR THE CHIPPEWAYS.

BY THE REV. D. B. KNICKERBACKER.

IN the northern part of Minnesota are six thousand Chippeway Indians. At one time our Church had a flourishing Mission established among them, under Dr. Breck and Rev. E. S. Peake. Kah-gu-ash-koon-si-hag, St. Columba, and Lecch Lake were then household words; and the offerings of the faithful were freely given. In an evil day, the Indians, incited by bad agents, traders, and strong drink, drove out our missionaries, together with those of the Presbyterians.

And now, for seven years, no Protestant pale-face missionary has been located among this people; and the only missionary among them, besides the Romish Priests, has been our Indian Presbyterian, Enmegabowh.

Annually, it has been the custom of the Bishop of Minnesota to visit the scattered bands of this people, and, through his faithful interpreter, to tell them the story of the Cross. The writer has often accompanied him in these visitations, always looked forward to by the children of the forest with so much delight. Word is passed from wigwam to wigwam that their spiritual father is coming, and eagerly do they gather, often travelling great distances to listen to his teachings. Many earnestly plead for a teacher, that their children may be instructed in the white man's religion, and for the missionary to guide them to the Son of the Great Spirit.

Year after year has their father promised to send them one as soon as he could be obtained. For three years in succession, the writer has spent six weeks at a time among this people, as one of the Board of Visitors to attend the annual payment. This has brought him in contact with the whole tribe, and given him an opportunity to ascertain their desires. They always ask for the missionaries and teachers, and want no others but those sent by the Bishop.

Time and again, have the chiefs traveled to Faribault, to ask the Bishop if he had found one to send them. With shame and humiliation, he has been obliged repeatedly to say that he had not found any willing to go. Time and again, has he made the effort to secure the living teacher to take the lead in the Mission, and to uphold Enmegabowh; but as yet none have offered.

Is not this a sad case—six thousand heathen in one of our Dioceses stretching out their hands and imploring for the living teacher to carry them the Gospel, and no one offering to go? Is there not in the Church some young man willing to make the effort to do for this people what Hinman is doing for the Dacotahs? Shall the seed sown by Breck, and Peake, and Johnson, and our beloved Bishop, not be cared for?

Let me here give an extract from a letter received a few days since from a Christian Indian. It expresses the longings of this whole people:

"MY FRIEND: I write these few lines to let you know that I am still in the land of the living. Although despondent-at times, I always feel that the time may come when our little community can listen to the Word of God from the mouth of a minister of our own Church, who will permanently reside amongst us, according to the promise of our beloved Bishop. I hope you will make haste. The time is coming soon when the Maker of all things will call on us. Send a minister among us. We are advancing in age, and time is precious. One of the ministers of our Church told me, in the city of New York, that there would be no failure about sending a minister at this place. I am sorely disappointed. I always wonder if they tell us those things to please us for the time being, or if they ever intend to do what they say. To think of that promise made in the church after Divine Service, in the presence of a large congregation, and not being fulfilled at the end of three years or more, or not hearing a word of it since.

"I shake hands with all our Brethren in CHRIST, and implore you to take action about this poor Mission. Write me a line, and let me hear from you.

"Your friend,

"MAN-ED-O-WAUB."

I believe there are in the American Church the men who will undertake this work. It is to reach them that this communication is made. The Bishop of the Diocese entrusted the undersigned with the supervision of the Mission, so far as it can be done three hundred miles distant.

The Indians have a school fund, which, if honestly appropriated and expended under the direction of such a Mission, would go far to maintain efficient schools and teachers. There is no personal danger in this work. The Indians are all kindly disposed, and ready to receive teachers. There are difficulties and obstacles in the way, owing to the nomadic character of the people and its remoteness.

Good sense, earnest devotion, and patient perseverance are the qualities needed. Good, honest work in behalf of these people will soon bring them under the influence of the Gospel. The Bishop will be glad to welcome and encourage such workers, and the American Church will be ready to sustain and uphold them with their offerings and prayers.

WORDS FROM OUR WORKERS.

THE REV. C. H. Coley writes from Brunswick, Ga.:

"We number over a hundred communicants, though nearly a third of these are scattered, at long distances, through this and adjacent counties. Twelve or fifteen church people reside at St. Simons, a large island oppo-

site Brunswick, separated by our magnificent bay, and distant, I believe, some twenty miles—not far indeed, but the opportunities to come over to the main land are very few. I contemplate visiting the island during the Spring, as there are several children to be baptized, and two or three persons, I hear, ready for confirmation.

“Our Bishop wishes me likewise to hunt up the scattered Church people still residing at St. Mary’s, Camden Co., and report them to him. This place is opposite Fernandina, Florida, and was once a flourishing little parish, but, through the cruel fortunes of the late war, the church was burned, and her members were dispersed far and wide. There are, I learn, scarcely a dozen communicants left at St. Mary’s and neighboring points on the Saltila River.

“Bishop Beckwith made us a visitation on the First Sunday in Lent. The sermon brought forth precious fruit—as one of our young men came forward, at the conclusion of the night’s Service, desiring Baptism. He then and there received this Holy Sacrament, promising to enrol himself under the Banner of the Cross, and to continue CHRIST’s faithful soldier and servant unto his life’s end.”

THE REV. P. G. JENKINS writes from Washington, Arkansas, in good spirits. He says:

“The attendance on the Church Services is steadily increasing. At this place we have everything arranged in a churchly style, and I already see the good effect in the increasing reverence of the worshippers. As a general thing, there is very little reverence in this part of the world for sacred things; houses of worship are frequently used for secular purposes. At the conclusion of the war, the church was almost a ruin—the very sashes had been carried off. After a hard struggle to raise a little money, we have succeeded in re-sashing the church, and placing a substantial fence around it. We also have succeeded in purchasing a small organ. Our bell has at last reached us, after having been detained at Little Rock for several months, but, for the want of means, we are not able to elevate it sufficiently high. The Church people here are very poor, and unable to do more than support their families. The farmer has to furnish everything to carry on the farm.

“Since my last report, I have visited Camden and Eldorado, one hundred miles distant from Washington. The people gave me a hearty welcome at both places. They are like sheep without a shepherd. There are candidates for Confirmation at both places, awaiting the advent of Bishop Pierce. Both of the above places once had settled pastors and Church-buildings. May the great Shepherd soon send pastors to rebuild the waste places of Zion.”

UNA AND HER PAUPERS.

It is almost a saddening reflection that those lives which most fascinate us by their direct appeals to the deeper elements of our spiritual being, can hardly be held forth as practical examples to the great mass of struggling men and women. For the inner life in such cases so completely rules and forms the outer one, that it bears with it something of paradox and contradiction when tried by anything like the common tests; and it reveals itself most powerfully by means of those very elements and circumstances which would be apt to prove a drawback to spiritual development in ordinary experience. Such a man was William Chalmers Burns, of whose labors Dr. Blaikie gave our readers a glimpse two months ago; such a woman was Agnes Elizabeth Jones, with whom Miss Florence Nightingale some time since made English readers acquainted, under the fit and expressive parable, *Una and the Lion*, which figured to us a weak woman's happy fortune in reducing to order, and in many cases leading to goodness, the hardened paupers of a gigantic city workhouse.

The facts of her life, save in so far as we need to refer to them in illustrating her characteristic tendencies, will not detain us long. After premising that from her very childhood, she desired to be a missionary, and that she scarcely ever left home save with the idea of more or less directly carrying out this her early plan, we may very briefly sum them up. A quiet sheltered childhood, with pious and deeply-beloved parents, and with early religious impressions breaking through the tenor of its innocent enjoyments; a trip to the Continent, with a peep into Pastor Fliedner's Deaconesses' Institution at Kaiserswerth, which excited many new thoughts, and gave fresh form and strength to some old and vague ones; devoted Sunday-school teaching in Dublin; busy self-sought, self-denying care of the poor and sick at her much-loved Irish Fahan, to which her family had now returned; back at Kaiserswerth a regular learner as hospital-nurse; in London assisting Mrs. Ranyard in her good work, and then a year in training at St. Thomas' Hospital; and finally in charge of the Liverpool Workhouse Hospital from the Spring of 1864 to February, 1868, when she died of fever, caught when nursing some fever-patients, to the great grief of all who knew her, and to the grave loss of England. Not a life of striking outward changes; there is little in it to excite; certainly not much to attract those who seek sensations; yet, a life in every way self-complete, beautiful, heroic, Christian in the deepest and truest sense of the word!

What most strikes us in a perusal of her biography is the complete satisfaction and joy which the subject of it found in the narrow and straitened condition she chose for herself in order that she might really be of service. The young girl who had been tenderly nurtured, and had

enjoyed at least more than an ordinary share of the comforts and delicacies of life—good society, many friends, and the delights of education and liberal culture—leaves all these behind her, without shadow of reserve or regret, to live the life of a prisoner, dull and isolated, to be thrown among the most repulsive and uncongenial sights, and called on to do the most menial work, not to speak of painful trials at once to sense and nerve, which indeed she considered it a special privilege to be permitted to undergo. Let us here present a contrast instead of giving any words of our own. This is the home-life to which all the sweet claims of kindred and affection combined to draw her, though even here we have failed to find a picture that is not suffused with the glow of her own tender devotedness:

“We might fill volumes with passages showing how she thought over the verses she read, and tried to draw teaching from all,” writes her sister: “but I must pass on to speak of what can be learned only incidentally from her journal—the quiet beauty of her home life. Visitors in the house saw the simple unaffected girl, so quiet and unpretending, though ever ladylike and cheerful, and knew nothing of the deep inner life which was the motive power of her consistent walk. But they could not fail to see that, while her days were spent among the poor, no home duty was ever neglected, and her mother’s slightest wish would at all times make her give up her own plans. Long before the party assembled in the breakfast-room, Agnes might be seen returning from the garden laden with flowers, which she delighted to arrange in the sitting-rooms with a skill and taste quite peculiar to herself. If the servants happened not to be sufficiently skilful to undertake all that was required, she would spend hours in the kitchen preparing confectionery, etc., and when my mother came down in the morning to give orders, she frequently found that Agnes had been in the kitchen from five o’clock, and that all was prepared. In all the arrangements of the farm and garden she took the greatest interest, and was ever ready to do anything to help my mother, and save her from anxiety and fatigue. On first coming to Fahan, I find from her journal, it had been sometimes a great trial to her to give up her visiting of the poor when guests at home required her attention, and she even questioned with herself how far it was right to yield the point, but it was not long before her peculiarly just and calm-judging mind had discerned where the line was to be drawn; and it was often a marvel to those who knew where her heart lay, to see with what sweet cheerfulness she would devote herself to the amusement of her friends and relatives who visited us during the summer months.”

By nature Miss Jones was a minister of healing; happy for her and for us all that her inner and her outer life were so completely in unison. But we must not forget the other picture—her routine at Kaiserswerth. Her sister says:

“From the first day of her arrival at Kaiserswerth, she had thrown herself completely into the routine of the place, submitting herself to its discipline, and taking up whatever work the pastor appointed for her. Sometimes it did seem a waste of power when she was obliged to spend so much time each day cleaning lamps and stoves, sweeping floors, and other rough work, which sadly tried her delicate hands; of this we only heard when she was lamenting her uselessness in the hospital for some time, as she had to keep her hands poulticed and bandaged from the injury they had received. At the same time, we must remember that much of this was

voluntary work, which she chose to do rather than leave it to the deaconesses, as well-born and delicately nurtured as she had been, in whose daily routine such offices were included. Implicit obedience was one of Pastor Fliedner's imperative requirements; and Agnes often said she owed much to her training in this respect at Kaiserswerth. Her greatest pleasure was, however, in the hospitals, and there she became daily more convinced that nursing-work was her vocation."

If, during her three years' charge of the Liverpool Workhouse Hospital, where sometimes there were as many as 1,400 inmates, her duties were less menial, they were still more arduous and self-denying, and her day was as long and as fully occupied.

But, in spite of all this, and the remarkable singleness with which she devoted herself to her vocation, her life is not what can be called a life of incident; its interest is mainly inward and spiritual. We trace her varying moods and feelings with even more satisfaction than we do the outward events of her biography; for, although these are important, their whole significance for us lies in their intimate relation with the former, giving us the impression of a remarkable unity and completeness. A soft and uninterrupted spiritual radiance lights up the dull transparency of monotonous duty and toil with a sweet, benignant charm; and now that we can see all the picture at proper distance, and catch its nicer shades and expressions, we feel a kind of strange surprise that such a life could have been on the whole so obscure. But that which constitutes its main attraction, as it unfolds itself before us in a succession of simple, holy, yet most characteristic letters, is precisely what would serve to conceal its greatness from all save those who were brought into long and intimate contact with the subject of it in her daily work. Calm, equable, and self-reliant in her enthusiasm, she seems to have needed little help from others, while yet she was much dependent upon their loving sympathy. Very significantly, she writes thus to Mrs. Pennefather, from Liverpool:

"I look often to you on many points; it seems as if I could ask no one else, and *your letters always help me much, if only by their sympathy.*" [Sunday Mag.]

[TO BE CONCLUDED IN JULY.]

OUR HOME HEATHEN.

BY WILLIAM WELCH.

THE extracts from a letter recently written to me by the Rev. S. D. Hinman should quicken prayer, and stimulate all who are possessors of a missionary spirit to make liberal offerings of money. God is clearly indicating His readiness to bless the efforts of Christian people to reveal CHRIST to our home heathen. More than two or three witnesses, who had been sceptical as to the civilization and Christianization of the

Indian, have, after personal observation of the present conditions of the Santee Sioux, borne the strongest testimony in favor of Indian Missions.

Thus far, I have found but one man who has manifested, by liberal contributions, much practical interest in the conversion of the Indian; but I thank God, and take courage, because holy women have been moved to evince towards them a true missionary spirit. Speculators in land and in real estate *naturally* desire to exterminate the Indian, lest he should manifest the instinct of self-preservation, implanted in man by his Maker. Although nature is self-seeking, yet the Spirit of CHRIST will surely impel all who yield to its influence to seek, and, if possible, save, these native heathen. We are horrified at the barbarity of the Japanese in exterminating those who embrace Christianity; but are not we, the possessors of Christianity, still more censurable for giving warrant to that barbarity, by exterminating, instead of converting, the original occupants of this country?

Whilst Indians were driven from place to place by the progress of civilization, their conversion was difficult; but the tribes that are permanently settled on reservations can be as easily influenced by practical Christianity as any other heathen people. Hitherto, the conductors of missions have not rightly prized education and the healing art; but in this respect, the Indian medicine-man manifests a superior wisdom. To disciple and to heal are as strongly enjoined in the Gospel as to preach; but the Indian traces his most loathsome diseases to the so-called Christian people; and when his children are starving, the missionary cannot be viewed with favor, if he draws his support from a government that has forcibly taken the land that abounded in subsistence. Indians, at such times, begrudge a salary that they think should be expended to prevent starvation. Where these Missions are conducted on strict Gospel principles, God has poured out an abundant blessing. It may seem strange to many, that a layman should be charged with so prominent a relation to the Church's Indian Missions. If a Bishop, or the Board of Missions, collects funds for mission buildings, schools, and hospitals for the loathed Indian, and the missionary to the white man is not supplied with equal appliances, the border man denounces such a Church, and refuses to benefit by its teachings.

The Foreign Missionary Committee pays for buildings and all other expenses of missions in foreign lands; but it cannot operate harmoniously in the organized dioceses of this country. The Domestic Committee confines its operations to salaries; for it would soon be overwhelmed if it undertook to pay for buildings. Hence the need of some agency to collect money and to give oversight to the material interests of missions to home heathen. If money is freely given, it will be judiciously expended; and at no former time has the promise of permanent success been so good as it now is. Receipts have of late fallen off;

but the Mission to the Santee and Yankton Sioux will be so influential with the affiliated tribes that are now restive under the gross violation of treaty stipulations by our Government, that the Church should manifest much liberality.

In the course of his correspondence, Mr. Hinman says :

"When you urged me to stir up the Yankton Indians to help with the buildings, I wrote to you that they were not yet prepared for it. If an Indian, uninfluenced by Christianity, gives, he expects soon to ask more in return. This is the selfish habit of all heathen, and when they have power, they often accompany their demands for gifts with threats of killing one's horse, etc., if their demands are not complied with. They seem to know nothing of disinterestedness, except among persons nearly related. An Indian will present you his pipe one day, and the next, with a polite speech about not intending to ask pay for his pipe, which he treasured highly, intimates that he needs a blanket. A man will offer to assist you at work for a day, and the next ask to borrow two dollars. They try to get you so indebted to them for favors, that you cannot decently refuse their requests. In all their speeches, they try to prove to you that you are indebted to them. So I have hitherto thought that it was not best to ask any favors of them.

"I was surprised, at the Yankton agency, to have some young men offer, without any pay, to cut all the timber and do all the work on a building, for a council-room for the Mission. The change came sooner, under their limited instruction, than I had expected; and almost immediately the chief, 'Swan,' offered to cut logs and build a house for a chapel-school at his camp, opposite Fort Randall. The chief 'Mad Bull' made the same offer for the other end of the Reservation near Choctaw Creek.

"Amongst those heathens that have borne Christian fruits with the Santees is 'Little Pheasant,' chief of the wild Brule Sioux Indians, who came down to restore to the Yankton Reservation some stolen horses, and promised Paul Mazakate to take a list of his men who desired instruction. God is moving the hearts of these wild Indians in a wondrous way, and either now is a special day for work, or we have for years neglected a most promising field. I wish, if possible, you would procure for this Mission a melodeon, and have it sent out soon.

"At our Sunday evening Service, over a hundred Yankton warriors and chiefs were present. I preached from the Parable of the Prodigal Son. At the end of this passage, 'Though the elder brother be still jealous of the kindness and mercy shown to you, and thinks your people only fit to go down to the grave with the beasts that perish, yet God is good and just; and though long lost and wandering so many years, now found at last, He will lead you safely to His home'—Dulurio, a chief, said: 'Oh, my friends, this is where we all ought to cry "Ko" [yes] with a loud voice.' But the chief, Swan, replied: 'True, true,

koda [friend]; but men must not applaud in church. The words they give us are to be laid up in our hearts.' ”

“To-day, twenty-two plows are started in the fields, and two in the prairies, to break an additional one hundred acres for wheat. A little opposition is being manifested to the division of the land; but the agent and the Rev. Mr. Williamson and myself, with most of the employés, talk one way, and only a few Indians oppose. It is a great step, and one that many are prepared for; but it must be executed by a wise and good man. It is the death-blow to heathenism, barbarism, and idleness, and, therefore, a medicine absolutely necessary to restore health and quicken life; but yet, it must be administered by a brave and judicious physician. It is a revolution of habit and of manner of life to the Indian. And in Minnesota, the delay in perfecting it, and the lack of moral support given to those who took farms, caused, as much as anything, the outbreak of 1862, which was, in the beginning, a triumph of the hostile party over the working bands. Philip, the Deacon, and Thomas Whipple and Alexander Vumbeclar, Indian Catechists, and two Yankton head soldiers, who volunteered as an escort, are still up the river, on their mission to the wild Sioux. As far as I have knowledge, there is a very general desire for schools; and God is surely opening the way for the building up of His kingdom. Paul is doing well, and holds his regular Services, and all are well attended.”

PREPARATORY FRUITS.

THE results of missions naturally divide themselves into two classes: First, the *preparatory*; and *secondly*, the positive results. The positive includes personal religious experience in the conversion of souls. The spirit of modern missions cannot be content without these positive fruits, and it thinks any sacrifice well made if but one soul be saved and brought into the heavenly kingdom.

The *preparatory* fruits come first, and the *positive* follow at longer or shorter intervals. Dr. Neander says it was twelve years after the ascension of our SAVIOUR before a single *heathen Gentile* was converted to the true God. *Jews* and *proselytes* were converted by thousands, for these had been long in a state of preparation. But the way had to be prepared among the heathen for the coming of the kingdom of God. And when it was prepared anciently, and when it shall be fully prepared in our day, the kingdom of our God and His CHRIST will come with great power.

This work of preparation among the different peoples of the earth is a work of faith and patience, and always is slow, yet sure. It will lead to a division of public opinion and feeling, which will bring on conflicts

more or less extensive, varied, and violent, according to prevailing circumstances. This difference of opinion and feeling will give rise to parties in neighborhoods, in cities, and in states, which may lead to violent and fatal collisions, yet preparing the way for the intellectual acceptance of the kingdom of God by the people. The people who accept will become a Christian State, and thus prepare the way for the manifestation of both the *preparatory* and the *positive* fruits of missions.

As an example of these preparatory fruits of missions in ancient times, we will relate an event which took place in the Roman Senate in the reign of Theodosius the Great, and during the Episcopate of St. Ambrose in Milan. We give it on the authority of Gibbon, in his *Decline and Fall of the Roman Empire*.

The contests between the pagans and the Christians had been waged for nearly four hundred years; the former steadily becoming weaker, and the latter stronger in every department of the empire. Many of the most powerful and eloquent members of the Senate had become Christians, and the empire was fairly divided between the pagan and the Christian parties. This state of the empire was the legitimate result of the efficient prosecution of the Christian mission. The pagan party became alarmed, and brought the contest into the Senate. This party was led by Lysimachus, and the Christian party by St. Ambrose. The Emperor Theodosius presided. For two days, the debate was managed with consummate skill and power, for the religion of the world was about to be greatly influenced by the coming vote. The urn was placed to receive the white and black ivory balls which were cast as ballots in the voting. When each Senator had deposited his ball, (*white* for *yes*, and *black* for *no*,) the tellers began, in the presence of that august assembly, to draw out and announce the balls by color: white ball, black ball; white ball, black ball. The pulse of that vast and august assembly stood still during the count. The white balls had triumphed, and Gibbon says, "*Thenceforth Jupiter was deposed, and Jesus became the God of the Roman people.*"

This vote was the grand *preparatory* fruit of missions, prosecuted for four hundred years. And it became itself a powerful element in further preparing the nations for the acceptance of the kingdom of God.

The same process which made the vote in the Roman Senate possible is now going on throughout the world in our day, and is preparing all the peoples of the earth for the tacit or formal acceptance of the Christian religion. And judging by what has been done in our day, by the establishment of a Christian State in the heretofore heathen Island of Madagascar, and by what is now going on in India and China, disposing the people to this result, the announcement may be made, more quickly than is generally expected, that the kingdoms of the world are converted, and have become the kingdoms of our LORD, and His CHRIST.—*Miss. Advocate.*

ANOTHER WORD WITH THE CLERGY.

THERE are certain savages who are accustomed to get at the fruits of a tree by cutting it down. There are, likewise, those who aim to secure the fruits of a tree by simply tending and pruning the branches. The latter are not *called* savages. They, perhaps, ought to be so called.

We do not, however, intend to earn a place in any such list by a policy of this sort in connection with the work of Missions; for, while we desire to do all in our power to care for the twigs and branches, we mean, if possible, to dig around and fructify the root of the whole matter.

We have before ventured on "A word with the Clergy," and now we essay to speak to them again, recognizing the fact that they, with the Bishops, form the tree, while the people are the branches. Both need careful, but not exclusive, attention.

We say that *both* need attention; and yet, if the Clergy are properly awakened to a sense of their duty, we shall have no trouble about the people, who will naturally follow the example of the priest.

Now, in this connection, it would be a very profitable exercise for many of the Clergy to take the "Proceedings" of the Board of Missions, and run through the list of parishes that contribute nothing to Domestic Missions. They would very likely be surprised to find that, out of about three thousand parishes, not more than one-half contribute anything to our work. Of many, for well-known reasons, we cannot hope for anything; yet a very large number fail to contribute through sheer indifference to missions. They care for none of these things. Though forming a part of the great missionary tap-root, they are, to the high and noble purposes of the Church, *dead*. The dependent branches, the people, are, accordingly, dead.

We desire therefore to deal, primarily, and where it is possible, with the Clergy themselves, whose business it is to be alive to the whole subject, and thus be prepared to communicate their life to the people of their charge.

With the Clergy rests a grave responsibility. It is, ordinarily, for them to say whether the work shall stop or go on. We therefore cannot confine our attention to the people. Brethren, is it not time to begin anew at the beginning, that is, at the House of God, and thus get at the root of the whole matter?

BE SHORT.

WE have frequently to lament that writers for our periodicals are too verbose. Some, likewise, are in haste to ask for money. Yet where there are so many to be heard, brevity *must* be studied; while, at the same time, a writer's object should be to create an interest in his subject first, and *afterwards* talk about money, if necessary. When interest is excited, the means come; otherwise, where there is a will there is a way, the mental and spiritual having the power to create the material.

On *all* subjects let writers be short, though not hasty and superficial; for even our telegraphic age calls for something substantial. Remember, too, that it is God's work, and that as in wealth and energy, so in literature the LORD claims His rights.

ONE WORD MORE FOR THE RED MAN.

THE Rev. Mr. Knickerbacker, who, in the absence of Bishop Whipple, has been charged with the care of the Chippeway Indian interests, makes an earnest appeal in our present number for help. Where is the man for the work? Mr. Welch will receive funds for the Sioux.

One of the Red men also, adds his voice to the cry, and reminds somebody of a broken promise, a vow made in the house of God to send them a religious teacher. Where is the man for the work?

WOMAN'S WORK.

THE leading article in the present number of THE SPIRIT OF MISSIONS relates to Woman's Work. It was designed by the author simply to give an appropriate setting to a *fact*, and a fact, too, that we should do well to consider. Women, like men, need a special missionary work; and if the work is not furnished *in* abundance in the Church, no one should feel surprised to find that some are ready to seek it without.

FRAGMENTS.

—WHEN the late Dr. Thompson, styled "one of the Bishops of the Methodist Episcopal Church," entered upon the new and untried experiment of a "missionary visitation around the world," his denomination was filled with enthusiasm. Now that he has suddenly fallen in China

being unable to go from climate to climate with impunity, there is a sudden change of expression, and such things are stamped by one of the leading Methodist journals as folly. Does this mean diocesan Episcopacy?

—Extract from the minutes of the Vestry of St. Peter's, Rome, Georgia, under date of Easter Monday, April 18th, 1870.

"On motion of Dr. H. M. Anderson, the following preamble and resolution were adopted, unanimously:

"*Whereas*, without the aid extended to us by the Domestic Committee of the Board of Missions, at the close of the War, it would have been impossible for us to have enjoyed the Services of the Church; and, *whereas*, that aid has been continued to us till we find ourselves in a condition to relinquish further assistance; and, *whereas*, we desire to place on record some expression of our thankfulness for the aid we have received; therefore,

"*Resolved*, That the Vestry return their warmest thanks to the Domestic Committee for the assistance extended to us in our impoverished condition, and that we hope hereafter to show forth that thankfulness by our contributions to their Treasury."

—The Rev. Mr. Fitman writes from South Pass, April 27, saying:—"I hope to have a permanent place of worship secured within a week or two. I am offered a building 25x45, and 13 feet high, for \$1,000.50. It is entirely new, and in such condition as will enable us to make a very neat and tasty Church edifice of it, at but little cost. Bishop Randall has loaned us \$1250, to put our church work here on a solid basis, and enable us to avail ourselves of the present stringency in money matters here, to secure desirable property at very low figures."

—The Rev. Mr. Morrisson, in his late report from Vermillion, Dakota Territory, speaks of the past as a very severe winter, yet he was able to keep all his appointments, with a single exception; and is now entering upon the easy journeys of summer. The work is progressing, and the people are becoming better acquainted with our churchly ways. In the course of his ministrations he was called upon to perform the funeral Service over the grave of four persons who perished in a severe storm.

—One of our Missionaries writes that not having a dollar in the house, he borrowed six dollars to pay for HOME AND ABROAD.

BOOK NOTICES.

Theo. Gray's First Year out of School. By K. M. 16mo. pp. 351. E. K. Society, New York: 1870.

This little volume is brought out by friends in Christ Church, Brooklyn, as a memorial of the deceased authoress, Miss Kate McClellan, who departed without being able to give her work its finishing touch. This was given by loving hands, and her story is now sent forth, in a neat dress.

The Last Command. By M. L. CHARLESWORTH, author of "Ministering Children," etc. New York: POTT & AMERY. 16mo, pp. 64.

This is a very plain, thorough, and Scriptural exposition of the Holy Communion, and is well adapted for general circulation.

Little May's Legacy. By EMMA MARSHALL, 16mo, pp. 126. New York: E. K. Society. 1870.

This is an attractive little story, well adapted for the young.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1st, 1870, to May 1st, 1870, inclusive:

ALABAMA.			<i>West Haven</i> —Christ, Easter offering	7 00	
<i>Greensboro</i> —St. Paul's.....	\$10 00	\$10 00	<i>Westport</i> —Christ S. S., of which for Bp. Morris, \$25; for Bp. Tuttle, \$31.....	56 00	
ALBANY.			<i>Westville</i> —A. T.....	1 00	
<i>Albany</i> —St. Paul's.....	142 60		<i>Windsor</i> —Grace	10 00	
" St. Peter's S. S., of which for Bp. Tuttle, \$64.38; for Rev. S. D. Hinman, \$64 41.....	128 79		<i>Winsted</i> —St. James'.....	5 00	
<i>Cooperstown</i> —Christ.....	30 00		<i>Wolcottville</i> —A Churchman, of which for Rev. J. J. Johnson, \$10.....	16 00	
<i>Plattsburgh</i> —Trinity, an Easter offering from mother and daughter.....	12 00		" Miss H.A.C., for Rev. J. J. Johnson.....	8 00	614 41
<i>Sandy Hill</i> —From Carrie and Danney Ames, for Indian Missions.....	0 75		DACOTAH.		
<i>Stockport</i> —St. John's Evangelist..	31 88	346 02	<i>Vermillion</i> —.....	1 00	1 00
CENTRAL NEW YORK.			DELAWARE.		
<i>Binghamton</i> —John A. C., Mary H. and Thos. D. Wright, Mission box	4 00		<i>Wilmington</i> —St. John's, for Bp. Morris.....	12 00	12 00
<i>Elmira</i> —Trinity.....	45 30		FLORIDA.		
<i>Greene</i> —Juliet A. G.....	0 15		<i>Pensacola</i> —Christ.....	40 00	40 00
<i>Syracuse</i> —St. Paul's, for Bishop Young.....	63 50	112 95	GEORGIA.		
CONNECTICUT.			<i>Brunswick</i> —St. Mark's.....	21 00	21 00
<i>Bridgeport</i> —St. John's, H. E. V... ..	0 25		ILLINOIS.		
<i>Bridgewater</i> —St. Mark's.....	4 15		<i>Alton</i> —St. Paul's.....	29 80	
<i>Cheshire</i> —St. Peter's, for Santee, of which from a member, \$7.60.....	33 92		<i>Carlinville</i> —St. Paul's, of which from S. S., \$2.83....	13 53	
<i>Fairfield</i> —Rev. Mr. & Mrs. Banks.....	20 00		<i>Peoria</i> —St. John's.....	7 00	
<i>Hamden</i> —Grace	33 19		<i>Rockford</i> —Emmanuel S. S., Easter	3 00	53 33
<i>Hartford</i> —Christ	75 00		INDIANA.		
" Trinity, for Bp. Tuttle, scholarships, \$40; for Rev. J. J. Johnson, \$1.....	154 75		<i>Crawfordsville</i> —St. John's.....	1 20	
<i>Hebron</i> —St. Peter's.....	15 90		<i>Davenport</i> —Bishop's Church.....	5 00	
<i>New London</i> —St. James', in memorial quarterly payment.....	100 00		<i>Richmond</i> —P. Y., for Indians.....	3 00	9 20
<i>Seymour</i> —Trinity.....	18 00		KENTUCKY.		
<i>South Glastenbury</i> —St. Luke's....	16 00		<i>Frankfort</i> —Little Sally.....	0 50	
<i>Stamford</i> —St. John's.....	5 00		<i>Georgetown</i> —Holy Trinity.....	11 15	11 65
<i>Watertown</i> —Christ, of which for Rev. J. J. Johnson, \$12; for Ch. at Bolton, Miss, \$10.....	35 25		LONG ISLAND.		
			<i>Brooklyn</i> —Christ S. S., Miss Barton's class.....	4 00	
			" St. Peter's, four communicants.....	6 00	
			" Mrs. B. and daughters' quartly payment stipend.....	75 00	
			<i>Rockaway</i> —Mr. Van Ostrand.....	10 00	

<i>Williamsburgh</i> —"C." in memory of a beloved son, lost at sea.....	1 00	96 00	<i>Burlington</i> —St. Mary's, part of Easter offering, for Bp. Tuttle, \$58.53....	63 53
LOUISIANA.			<i>Jersey City</i> —Grace, Easter, for Dr. Breck.....	3 00
<i>Houma</i> —St. Matthew's.....	38 20	38 20	" " Alice Miss. Box.....	1 20
MAINE.			<i>Newark</i> —Grace, for Bp. Seabury Mission.....	15 00
<i>Bath</i> —Henry Neely Ogden.....	2 00		<i>Plainfield</i> —Miss M. B.....	1 00
<i>Biddeford</i> —Christ.....	5 00		<i>Salem</i> —St. John's, for Rev. S. D. Hinman.....	18 00
<i>Saco</i> —Trinity.....	5 00	12 00	<i>Somerville</i> —St. John's S. S., for Bp. Tuttle.....	10 00
MARYLAND.			<i>South Orange</i> —Holy Communion, of which for Indian Missions, \$3.12....	14 85 141 73
<i>Baltimore</i> —Cranmer Chapel.....	3 00		NEW YORK.	
" Grace, Easter, for Na- shotah, \$100; for Fari- bault, \$80.....	180 00		<i>Clifton</i> —Mrs. Capt. and Ellie Van- derbilt.....	20 00
" Trinity.....	24 00		<i>East Chester</i> —St. Paul's.....	48 97
" Rev. Dr. Lyman.....	100 00		<i>Morrisania</i> —St. Ann's, two S. S. scholars.....	3 06
" Mrs. S. J. D.....	12 00		<i>New York</i> —Calvary Chapel, of which for Bp. Tuttle scholarships, \$40....	59 04
<i>Bladensburg</i> —B. D. L.....	1 50		" Calvary Chapel, 5c.col.	22 75
<i>Hagerstown</i> —St. John's S. S.....	87 68		" Grace, for Rev. R. Jope, 100 00 " of which for Bp. Cummings, \$100....	200 00
<i>Stafford</i> —Hall S. S., Easter offer'g	2 00		" Grace, Minnie Stewart.....	20 00
<i>Washington</i> —St. John's.....	100 00		" Holy Apostles.....	150 00
" J. T. S.....	3 50		" Nativity Schools, for Rev. J. J. Johnson....	10 00
" Mrs. C. V. M.....	1 00	514 68	" St. Ann's, a member..	20 00
MASSACHUSETTS.			" St. Augustine S. S., Easter.....	34 52
<i>Boston</i> —Emmanuel S. S., for Rev. G. W. Foote.....	153 30		" St. John's S.S., Lenten offering.....	15 00
" St. Matthew's, of which for Bp. Randall, \$6....	53 27		" St. Paul's, of which fm Maggie Muir, \$1....	16 00
<i>Greenfield</i> —St. James', Easter....	25 62		" St. Philip's.....	36 00
<i>Hyde Park</i> —Rev. J. W. Birchmore, Lenten savings for Bp. Randall.....	10 00		" St. Thomas, Mrs. Alice Hallett, 2d quarterly payment.....	75 00
" W. E. Birchmore, \$2; W. H. Birchmore, \$1 50.....	3 50		" St. Thomas', J. F. C....	25 00
<i>Lawrence</i> —St. John's, for support and extension of our Church in the West.	50 00		" " Miss Cum- mings' class, for Ch. at Stockton, Cal....	10 00
" S. J. M. W., for Rev. J. J. Johnson.....	3 50		" Trinity, add.....	125 00
<i>Lee</i> —St. George's.....	6 00		" " "Z.....	60 60
<i>New Bedford</i> —Grace, of which for Rev. S. D. Hin- man, \$2.10.....	63 13		" Trinity Chapel, account pledge "A.".....	75 00
" Grace S. S.....	26 10		" Trinity Chapel, add....	50 00
<i>Quincy</i> —Christ.....	2 00		" Mrs. H. T. Wyman, for Bp. Randall.....	500 00
<i>Vandusenville</i> —Trinity.....	3 75	400 17	" Mrs. R. B. Minton, jr., for Rev. S. D. Hinman..	300 00
MICHIGAN.			" Chelsea Female In- stitute, for Rev. Dr. Breck	25 00
<i>Battle Creek</i>	7 34		" Prot. Episcopal Jewish School.....	1 00
<i>E. Saginaw</i> —St. Paul's.....	20 00		<i>Poughkeepsie</i> —Christ, add.....	106 00
<i>Grand Rapids</i> —St. Mark's, for Isaac H. Tuttle.....	13 00		" Holy Comforter....	40 00
<i>Kalamazoo</i> —St. John's, for Church School at Salt Lake.	1 00	41 34	<i>Port Chester</i> —"Curtiss" Miss. box, for Bp. Tuttle.....	5 00
MINNESOTA.			<i>Rossville</i> —Miss Wallace, for Rev. J. J. Johnson (person- al use).....	20 90
<i>St. Cloud</i> —St. John's.....	11 40	11 40	" St. Luke's S. S.....	6 00
MISSISSIPPI.			" Misses W.....	15 00
<i>Jackson</i> —H. C. H.....	1 00	1 00	<i>Sing Sing</i> —Trinity, quarterly pay- ment pledge.....	75 00
MISSOURI.			<i>Tompkinsville</i> —St. Paul's S. S., of which \$14 from special agents..	18 50
<i>Chillicothe</i> —Grace.....	6 35	6 35	<i>Yonkers</i> —St. John's, of which for Rev. J. J. Johnson, \$3.	9 00 2295 84
<i>Plattsmouth</i> —St. Luke's.....	5 00	5 00		
NEW HAMPSHIRE.				
<i>Concord</i> —St. Paul's School.....	200 00	200 00		
NEW JERSEY.				
<i>Bergen</i> —E. and G., for Rev. J. J. Johnson.....	15 15			

NORTH CAROLINA.			
<i>Plymouth</i> —Grace.....	10	00	
<i>Raleigh</i> —H. W. B., \$1; H. B. B., \$1.25; K. P. B., 50c.; T. H. B., \$1; H. B. B., \$1; S. M. B., 70c.; P. B. B., in mem., \$5.....	10	50	
<i>Williamstown</i> —Advent.....	7	50	
<i>Wilmington</i> —Caroline Davis Lip-pit.....	0	50	28 50

OHIO.

<i>Cincinnati</i> —Christ, Easter offering	574	30	
" Walnut Hills Advent	2	63	
" Jennie's Miss. Box..	3	00	
<i>Mt. Vernon</i> —Mrs. Dr. M., for San-tee Hospital.....	5	00	
<i>Painesville</i> —St. James.....	42	40	
<i>Springfield</i> —C. R.....	9	00	
<i>Worthington</i> —St. John's.....	7	60	
<i>Zanesville</i> —"A," for Rev. J. J. Johnson.....	3	75	647 68

PENNSYLVANIA.

<i>Carlisle</i> —St. John's, of which for Bp. Whipple, \$10; for Bp. Randall, \$2.....	12	00	
<i>Danville</i> —Christ.....	25	00	
<i>Jenkinson</i> —Ch. of our Saviour.....	26	76	
<i>Kingsessing</i> —E. R. H., of which \$2 from 5c. col.....	6	25	
<i>Lower Dublin</i> —All Saints, for Bp. Tuttle.....	33	50	
<i>Manayunk</i> —St. David's.....	8	00	
<i>Philadelphia</i> —Ch. of Redeemer, Seaman's Mission, St. Bartholomew's, for the use of J. H. Tuttle, converted Indian Chief, a free-will offering from girls in sewing-school.....	7	00	
" Chestnut Hill, E. B. T., for Bp. Clark-son.....	40	00	
" Rev. Jas. Saul.....	100	00	
<i>Pottstown</i> —In mem. of M. J. B. B., of which for Colorado, \$10; for Nebraska, \$10.....	20	00	
<i>Oil City</i> —Christ, for Bp. Tuttle...	4	30	
<i>Sewickley</i> —St. Stephen's.....	23	45	311 26

PITTSBURGH.

<i>Rouseville</i> —St. John's.....	8	52	3 52
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RHODE ISLAND.

<i>Cranston</i> —Miss Fannie Sprague, for the Indians.....	5	00	
<i>Pawtucket</i> —St. Paul's.....	25	00	
<i>Providence</i> —Grace, of which for Rev. G. W. Foote, \$20; for Rev. J. J. Johnson, \$10; for Rev. S. D. Hinman, \$46.24; for Bp. Whipple, \$5; Rev. E. D. Wolfe, \$20; for Na-shotah, \$20.....	244	81	

<i>Providence</i> —Messiah.....	25	00	
" St. John's S. S., quar-terly payment, for Bp. Lee, Iowa.....	125	00	424 81

SOUTH CAROLINA.

<i>Bradford Springs</i> —Gertrude's Miss. Box, for Rev. J. J. John-son.....	2	00	
<i>Camden</i> —Grace, for Rev. J. J. Johnson.....	6	50	
<i>Florence</i> —St. John's.....	5	35	
<i>Summerville</i> —St. Paul's.....	11	00	24 85

TENNESSEE.

<i>Cleveland</i> —St. Alban's.....	5	20	
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UTAH.

<i>Camp Douglass</i> —For Bp. Young..	18	10	
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VERMONT.

<i>Poultney</i> —St. John's.....	13	00	
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VIRGINIA.

<i>Antrim Parish</i>	8	55	
<i>Petersburgh</i> —Grace.....	25	00	
" St. Paul's.....	57	58	
<i>Weston</i> —St. Paul's S. S. boys, for Indian Missions.....	5	50	96 63

WESTERN NEW YORK.

<i>Bath</i> —"L," for "Big Faith"....	5	00	
<i>Geneva</i> —Trinity, of which for Rev. J. J. Johnson, \$8.25....	13	25	
<i>Rochester</i> —St. Mark's.....	5	00	23 25

WISCONSIN.

<i>Manitowoc</i> —St. James', a Good Friday offering from a communicant....	2	00	
<i>Oshkosh</i> —Trinity.....	28	00	30 00

MISCELLANEOUS.

Anon, cash for Bp. Clarkson.....	10	00	
Cash, C. and J.....	25	00	
" D. R. R., for Bp. Randall, to aid in rebuilding Jarvis Hall.....	5	00	
" "Mrs. J.," for Rev. J. J. Johnson (personal use)....	2	00	
H. S. B., Easter miss. box, for Rev. S. D. Hinman.....	2	00	
A poor paralytic, for suffering missionaries.....	2	00	
Miss R.....	1	00	
A friend, for Santee.....	1	00	
Cash.....	1	10	
Mite Chest No. 1076.....	32	70	
" " No. 8480, owner dec'd.	5	50	
" " No. 4677 " " " "	0	15	
Sales Pioneer Church.....	1	25	88 70
ARMY DEPARTMENT.....	1290	97	1290 97
YOUNG CHRISTIAN SOLDIER	435	19	435 19

Received for General Purposes.....	\$6,154	01	
" " Special ".....	2,282	92	
Receipts for the month.....	\$8,436	93	
Amount previously acknowledged.....	81,210	39	
Total Receipts since October 1, 1869,.....	\$89,647	32	

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }
April, 1870. }

Foreign Missions OF THE Protestant Episcopal Church.

JUNE, 1870.

THE IMPOTENCE OF REASON WITHOUT A REVEL- ATION IN THE DISCOVERY OF TRUTH, A STRONG INCENTIVE TO CHRISTIAN EFFORT.

It would be a reasonable supposition that, in a nation living centuries under Christianity as its adopted Faith and attaining to a point in civilization and intelligence which, compared with the condition of other nations brings them under the ban of Paganism, infidelity in any form could not exist; or, if, perchance, its seeds should find a lodgment, there would be no soil for germination and growth. But, devoutly as this might be wished, the records of history prove it otherwise. No age, no nation has ever been known to be free from this moral evil concealed or manifest in its workings. Like the seeds of noxious plants, it is imbedded in nature's soil, having its own laws of vitality and growth, and needing only the circumstances favorable to its development, for the manifestation of itself in some phase of its poisonous, and destructive character.

Infidelity, simple in its early stages, has, with the lapse of time, become multiform in its manifestations, theoretical, speculative, and practical; and under these, as generic forms, changes its hues, like the chameleon, according to external influences or the atmosphere around it. It is asserted, and with strong probability of truth, that infidelity was never more rife, more varied, and more defiant in all its forms, than it is in this day of light and knowledge.

But, the most cultivated and intelligent man, who, through the impulses of carnality, and in the pride of his intellect, repudiates the high claims of Christianity, knows that he and the world in which he lives, are largely indebted to the religion of the "despised Nazarene"—a fact which some, in their moments of ingenuousness, have acknowledged. Did all in this favored land, infidel and Christian, rightly consider this fact of indebtedness, they would concede, on the score of sheer benevolence, their obligations to dispense abroad freely the blessings which they have received. But, the Christian, the *believer* in its renewing, happifying influence, cannot consistently refrain from earnest, persevering endeavor to enlighten the nations sitting in the darkness of paganism; he cannot, so long as the command is on record, "Go ye and teach all nations." Let him take a map of the world, and mark those portions which are without the light of his religion, compare their extent with that of Christian lands; and, then, in view of the mission of CHRIST—the object of his sufferings and death—say, if that command is not for him.

Paganism as the term is used, is susceptible of division into three forms, embracing more nations by far than are to be found within the bounds of Christendom.

1. That which is conjoined with a high degree of civilization, mental culture, and refinement, called Paganism Philosophic.
2. That combined with semi-civilization and its concomitants.
3. That which is without any form of civilization, strictly barbaric, the lowest grade of humanity. Each being without the modifying power of a written revelation, is truly pagan; and, as such has claims, for their enlightenment, on the sympathy and efforts of all who call themselves Christians. The great Apostle to the Gentiles pertinently asks, "Who maketh thee to differ, and what hast *thou*, that those didst not receive?" With the blessings of Christianity, wherever conferred, there go corresponding obligations in behalf of others less favored; and by what name shall the failure to meet such obligations, all coldness, indifference, as well as opposition to the work of missions, be called? Practical infidelity, at least, that which has been so long the "mill-stone" about the neck of Christianity.

Under the first division come the classic nations of ancient Greece and Rome, whose mental acumen and cultivation are facts of historical record. They have long been cited by infidels in proof of the sufficiency

of reason for the discovery of deep moral and religious truths—truths affording rules of life and begetting in the subject a sense of personal duty. A modern compiler of a work on men distinguished for Christian sentiments and character, includes in his category, *Socrates* and *Plato*, men who, after all their reasoning and speculation, left on record the conviction, that, on these points, all with them, was darkness and doubt ; and, that for such knowledge, a Divine Revelation was needed.

But, to the man intelligent on the history and systems of these philosophers living centuries before the advent of CHRIST, there is presumptive proof that they had some glimmerings of light through tradition, or intercourse, direct or indirect, with the “dispersed among the Gentiles”; enlarging their views, modifying thought, and leading to changes in theory, and extravagance in speculation.

But, with all their reflection and reasoning, what one truth of Revelation, strictly speaking, did they reach, define, establish? To the believer in Christianity their efforts are most painful, and reveal only more impressively the darkness with which they were enveloped. If they believed in a Supreme Being, and their future existence, it was no more than that which other pagans before them believed. All nations, however barbaric, believe the same, and make this belief the basis of their religious systems. It is a knowledge of the character of GOD; of personal obligation and accountability; the full desert of sin, the way of its expiation; and the state of the soul after death, which faults the power of natural reason. To a knowledge of these and cognate truths, no nation, no individual, has yet attained without the light of Revelation. The multiplicity of gods, Pantheism, Tartarus and Elysium, Dialogues of the Dead, the Shades revisiting the earth, and other imaginings of the most learned ancients, show us the character of their conceptions on these points. And what better are they than the reveries of the Scandinavians; the visions of the Red Man anticipating his hunting-grounds of indefinite extent, and supplying without limit his favorite game; the transmigration of souls, now so general among the nations; and the Paradise of Mohammed? All show alike the imbecility of reason in search of “the deep things of GOD.” There have never been, among the most enlightened of them, clear conceptions of these truths; no stable opinions, giving satisfaction to the soul and cheerful hope for the future. In the apathy of stoicism, they would meet death unmoved; but, what

better this, than the stolidity of barbarism—blind submission to Fate! They went not “rejoicing to their rest.” What wonder that, in their darkness and doubt, many took refuge in pure materialism—*annihilation*, as their eternal quietude!

“On the whole,” says a modern writer, “though philosophy guessed at, and, in the case of Plato, worked out, a high probability of the soul’s future conscious existence” (which is granting reason the highest claim), “it could not be said to place the question beyond a doubt, or to have even a proximation to a harmony of conception on the subject. While some denied it, and others held it up to ridicule and scorn; and others changed their convictions from day to day; and others linked the soul to matter, so as to be no soul at all; it seems reasonable to conclude that the truth would never be accepted by man as one of certainty and comfort, if life and immortality had never been brought to light by the Gospel.”

Such being the moral condition of the most enlightened pagans, they having failed to discover the true God by their philosophy, and to derive comfort from their theories and speculations, how can others more degraded, more stolid in their religion, attain to that knowledge which will make them wise unto salvation? Alas for pagan nations—philosophic, semi-civilized, or barbaric! “They wait for light, but behold obscurity; for brightness, but walk in darkness. They grope for the wall like the blind, and grope as if they had no eyes. They stumble at noonday as in the night; they are in desolate places as dead men. Their gods are silver and gold, the work of men’s hands.” What, then? Will Christians leave them in their misery, their debasement? “Is there no balm in Gilead?” Has not light come into the world—light for them that sit in darkness? “Go ye,” says the Head of the Church, “go teach all nations—teach them all things whatsoever I have commanded *you*.” “Give light to them that are in darkness, and guide their feet in the way of peace.”

THE LATE PETER CARTHEW, ESQ., OF ENGLAND.

WITH regret, we record the death of this estimable gentleman, which occurred on the 18th of March, at his residence in Kensington, Palace Garden, London.

Several years since, Mr. Carthew became interested in the cause of

Christianity in this country, and contributed liberally to its institutions, especially the Bible Society and our Missions, Foreign and Domestic. He was a man of cultivation and intelligence; obtained the reports and publications of the Church, and expressed his pleasure in the perusal of the same.

In a letter, to a friend in New York, written in 1860, he says: "The Missionary cause has long been dear to me and my loved one. We have several Missionary Societies in England, but the new fields that American enterprise opens up afford fresh interest to me. There is an energy and simplicity of action that quite refreshes me to contemplate. Our old-world folks are sometimes slow, and seemingly over-cautious. A little go-ahead spirit and some young blood infused into the veins of our dignified committee-men, would do us a world of good, methinks. 'Lions in the way' are always found when looked for."

The letters of Mr. Carthew, now before us, express increasing interest in the operations of our Board of Missions, manifested by his contributions to the treasury. His enlightened views and Christian liberality deserve our commendation and remembrance.

JAPAN.

BISHOP WILLIAMS writes, under date of March 15 :

"I have fitted up a little chapel in my lot at Oosaka, where I hold an English Service every Sunday. I have confirmed four persons since our services were commenced. This is the first Confirmation that was ever held at Oosaka. I hope it is but the beginning of the harvest, and trust that I shall soon be permitted to report a number of Confirmations of Japanese."

CHINA.

FROM REV. A. C. HOHING.

HANKOW, *March 2, 1870.*

SINCE my return from Shanghai, where I had spent two months, owing to sickness, I have taken up my residence here in Hankow, until we shall have built a house in Wuchang, in which case I would return to the other side, if necessary. Up to this moment, I have enjoyed tolerably good health, so that I could discharge my duties without any interruptions.

As I have stated before, last year we opened a Chapel here in one of the principal streets, to which my work is especially confined, living very near to the place. A day-school is connected with the Chapel, in which,

daily, from thirty to forty boys attend, who are partly taught their own, partly Christian books. Out of the number of them, we hope to select some of the brightest boys for the training-school to be established in Wuchang. We have at last succeeded in buying a piece of land, on which Bishop Williams intends to build school-houses, and a house for the resident Missionary. These requisites once obtained, I do not doubt Wuchang will become at once an important and interesting station.

I am happy to inform you that, on Christmas Day last, I had the pleasure of baptizing two adults, now members of the Church—a father and his son, both married men. The former is my school-teacher, who, for several months, was under preparation, and has, since his admittance into the Church, proved himself worthy of the confidence placed in him. Two weeks ago, I baptized another son of his, and he is anxious to see his whole family brought within the bosom of the Church, some of whom live in the country, where his home is. On the latter occasion, I baptized also a young man who lives in Wuchang, who, for some time, has been under the instruction of our Chinese Deacon, Mr. Yung Kiung, the latter standing as witness with him. In two weeks, the brother of "Tsan," our first convert, will be baptized; another is preparing himself, and two others have expressed a wish to become Christians.

Comparing our success attending the work we are engaged in, of preaching the Gospel to the heathen around us, with that of other Missions, and considering the short time we have occupied this field, we have every reason to be thankful and feel encouraged.

To have a *Christian* teacher in a school of heathen boys, is of the greatest importance. I have not had the slightest difficulty to have Christianity taught in the school, as is sometimes the case, if you have a teacher who is a heathen. It is a rule, from which I let none depart, that those who frequent the school must submit to its rules and practice, attend all the Services, etc., etc. Some have left it on account of this, but others have come instead, and gladly join with us in the worship of God. The longer I am engaged in the work among this people, the more I am persuaded of the importance of having Christian schools in which the young are trained from the beginning, and receive such knowledge as will prove of great benefit, not only to themselves, but also to those who surround them. Not preaching alone, but preaching and *teaching*. We hope to labor, not only for the moment, but lay at once such a foundation that our work will spread, and bring forth fruit hereafter, like a seed sown into the earth, producing manifold fruits. This we can not attain by preaching alone, especially here in China. The doors are thrown open every day in our Chapel, and every day you have another audience, who go and come; but, considering the ignorance of the greater portion of those with whom we are coming in contact, the utter want of spirituality among them, the prejudices you have to over-

come, the stupidity you meet with, how difficult it is to make an impression on them during the short space of time they choose to listen to us, it is hardly fair for the Missionary to think, "I have preached the Gospel to-day, alas, to their own condemnation," if he knows they do *not* understand it; they are so wholly unprepared for it. No one at home will anticipate what it is, in reality, to preach daily to a crowd of Chinese, unless he has been engaged in the work himself. But how will you get a hold on them, unless they come again and again, which so seldom is the case, in order to make them understand, and to value what we offer them? How to make them come and ask what they must do to be saved (a question I have never heard a Chinese ask), if they have no idea of what sin is, its bearings on their future state of life. True, they will say: "the good go to Heaven, and the bad to hell"; but if you ask them what they mean by that, who made this decree, they simply tell you: "I do not know," or perhaps mention half a dozen deities.

Let us go to my Chapel. We wind our way through the narrow street that leads from my house to the same. "*Ya-soo lai*" (JESUS is coming), calls one out to his neighbor, pointing to me, because he does not know my name, but has heard me often mention the name of the SAVIOUR while preaching. We throw open the doors, and invite the few that followed us on the street. In a few minutes the door is blocked up; they wish to see what is going on; they are also invited, and seated. After a few exchanges of civilities, I tell them that this is a preaching-place, in which we make known to them the doctrine of the only true and living God. "Ah! I see," says one, "they speak the same language as we do; did not know it was the same." Of course, we tell him that our language is *not* the same, but that we have learned it. "And do you know why? why we spend money here for a Chapel and the schools from which you hear the boys sing out? why we have come here and left our friends and home?" With the answer of these questions, you have now a fair start to secure their attention for some time. You pass on from one part to the other by degrees; you are pleased to see them look at you, mouth and eyes open, as if they were to drink in every word you said; the more you see their attention, the warmer you get for their sakes, to point out to them the way of salvation. You have just told them that it is a matter of life and death to every one to seek salvation while it is held out to them, when you are suddenly interrupted and cooled off by the naive question, "whether your spectacles are made of gold or brass; how many times you eat during the day; of what stuff your clothes are made; and, the most important of all to a Chinaman, whether you have eaten your rice; how old you are; and how long you have worn your beard," etc., which would now be discussed with fervor and interest, were I not going to stop it at once, by telling them that this was, at present, quite an immaterial question, and had nothing to do with

my discourse; that I feared my interrogating friend did not care much for his soul. "Or, do you, really?" This gives the opportunity of asking him various questions, for his own, as well as the benefit of the others. What do you think of this doctrine I have made known to you? when, of course, he will say: "Very good, indeed"; "but don't you feel cold in your thin clothing?" You say "No," and proceed, they nodding to everything you say, until at last you find out, to your great astonishment, that you have talked for more than two hours to your friend, who tells you, in answer to your question whether he has a soul, "No." Another stretches himself, yawning—"Yes," says he; "worship Heaven and earth; that's the old saying"—and off he goes, leaving you to meditate at the result of your labor. Sometimes, after the crowd has dispersed, a few will remain, who make more sensible enquiries, asking different questions. You begin with them alone. You have reason to think, judging from their own statements, that they are convinced of the folly of idol-worship, etc. You tell them all about the SAVIOUR, when, in conclusion, one will candidly ask you the question (not, men and brethren, what must I do to be saved?) but, how much rice you will give him per month, if he will join the Church? And how often has this question been addressed to me! You see at once the difficulty. He cannot understand why he should change his creed, if he cannot, at the same time, make something by it. For cash he will do anything, especially when he has nothing to risk by it; and you must not be surprised when he tells you honestly, after you have pointed out to him his error, "Well, if you do not give me anything to eat, what's the good of joining your religion." He looks upon this as a matter of course, and understood. If I may be allowed the expression, you have to create first a conscience in him. He has almost no idea of sin, in its real meaning. All that he cares for is to eat and drink. Spiritual questions do not vex his mind. He passes through his forms and rites in the regular stereotyped fashion, like thousands besides him.

Last year, I had some business for the Mission with a Cantonese. On entering his house I found him just engaged with his friends in passing through their ceremonies of Buddhist worship. Tables, with sacrifices, were spread before the deity. While one of them was engaged in making his obeisance, I could not help smiling at his absurd performances, when at once all began to laugh and he along with them, though he had not finished his work. When afterwards, among other questions, I asked him, "What is the good of all this; you are too sensible to believe that your paper money will turn into gold and silver in the other world?" he simply replied, in his pigeon English: "Well, this belongs Chinaman fashion; Englishman chin chin foreign Joss; Chinaman must chin chin his Joss; maskee all same fashion; you belong Joss pidginman; you savez my talkee." (Well, that's Chinese fashion; the English worship the

foreign God, a Chinaman must worship his own; after all it is all the same, you being a minister know what I mean). My conversation ended with a good laugh on the part of the whole company, when I pointed to what must have been a large fish, spread out among the eatables before the deity, saying, "I see, in honoring your god, you could not help cheating even *him*"; (he having offered only the head and tail of the fish to him, but both ends put together to represent the original form, minus the best part, which he, no doubt, thought too good to be enjoyed by any one else than himself). Do you ridicule their idols, to show the absurdity of their worshipping them, by facts and illustrations? All that you gain by it is that they will fully agree with you and say: "Yes, it is nonsense, idols are of no use," etc. But the next minute when you ask him: "Well, my friend, whom will you worship hereafter?" he will name one of their deities, which he says he worships because it is the patron or patroness of the masons, merchants, bricklayers, carpenters, etc., whatever occupation he may have.

What a different thing to preach to a Christian congregation, whom by degrees you can build up. While here, I have to stick to laying the foundation; go over the same ground daily, again and again, if I wish to be understood and make an impression on any of them. A trying work, but it has to be done! The royal command is nevertheless the same: "Go ye into all the world," etc., and this is the comfort the missionary has, that, to whatever extent he labors, it will be crowned with success, though it should apparently seem in vain to *him*. He knows he has done his MASTER's will, Who neither slumbereth nor sleepeth, and knows better than he himself what the result will be in the end. But with the obstacles before us, I think it is also our duty to employ the best method in overcoming them, and I think it superfluous here to point out the great and good results that must necessarily follow from the establishment of one Christian training-school, a nursery for the Church in China. Where there is a will there is a way. If Christian parents who rejoice over the blessings they have enjoyed from childhood up, and see their own children growing up in the nurture and admonition of the Lord, and are really thankful for it, could see the misery surrounding us, all the result of gross ignorance, they would not, they could not turn a deaf ear to the earnest request, which is not a selfish one: "*Remember the many thousands of children in China, some of whom might be saved by your instrumentality, and would bless you in eternity for it.*"

We are opening now a Training-school. Who is willing to aid us, who ready to take charge of one boy, to pay his expenses at least for one year, about 30—35 dollars? Let no one say, "This constant begging here and there!" but reason thus: new taxation—new faith; new faith—new strength; new strength—new victory over whatever he may call it—the devil, mammon, or selfishness. It is said of a rich nobleman when asked

where his children were, that he opened a door, and pointing to a number of poor children whom he maintained, said, "Here they are." I should with the greatest pleasure, write special reports to every friend, and, if required, enclose a photograph of his pupil, enabling him, thereby, in case of being asked a similar question, to point also to one whom he had thus received in the name of Him who said; "He that receiveth one such little child in My name receiveth me; and whatsoever ye have done unto one of the least of these My brethren, ye have done it unto Me."

FROM REV. YUNG KIUNG.

THE letter following, from the Rev. Yung Kiung of our Mission in China, was addressed to one of his early teachers, returned to this country, and disconnected with the Mission. Its spirit is gratifying, manifesting his confidence and personal regard; and giving evidence, corroborated by his subsequent life, of his gratitude for continuous care and labors for his temporal and spiritual good:

WUCHANG, *September 10, 1869.*

I cannot claim for this letter a reading, without prefacing it with a word of apology; for this is my first since 1862, when I returned to China. Friends, who sent me to America in 1854, those who supported me throughout my course of seven years, and those who took an interest in me, expected that I should at once enter into the missionary field on my return. That I failed to do so was a great disappointment to them. The *uncertainty* of my situation, previous to my ordination, gave me no material with which to rejoice your heart, already burdened with many sad experiences. Knowing you as a teacher, and not as a near and bosom friend, I could not tell how far you would sympathize with me in my trials. Having therefore nothing personal to *gladden* your ear, I waited. When Bishop Boone returned to Shanghai, from England, not a single one of the scholars went to visit him, and naturally they were thought to be ungrateful. But it was not ingratitude; it was rather the disgracefulness of their conduct which made them afraid to face that good man and friend. Parallel to this, it was not my forgetfulness of you, but rather the want of something pleasing to tell, which made me hitherto silent. When I review the past, I find much to thank you for. Wongkamodar is one chapter; Hongkur is another; and Virginia, where I had the privilege of meeting some of your dearest friends, is a third; and each is full of significant deeds of Christian love. Other boys of the Mission school enjoyed your affectionate care on this side alone, but I on both hemispheres. Words fail to convey my obligations to you. Now that I can probably no more see your face, the least I can do to

acknowledge them is to prove myself worthy of your care and teaching, which I shall, with the Grace from on High, endeavor to do. Be assured, my dear former teacher, of my constant regard. I cannot forget Yokoo-may (Chinese name for the teacher).

The past covers seven years, and I can give you the leading points. On arriving in 1862, I entered the British Consulate service till July, 1863. I next was employed by the Municipal Council of Shanghai, as manager of Chinese police tax, and interpreter. In 1864, I became a candidate for Orders. I continued, however, in business, with the advice of friends, in order that the larger salary I was receiving in secular employment might enable me to complete a house I began in 1863; at the same time, carrying on some theological reading, though irregularly, with Mr. Thomson. In February, 1867, I left office altogether, and devoted myself exclusively to preparation, and assisting in the daily preachings in the chapel and City Church. In May, 1868, I was ordained in Christ Church, by Bishop Williams. Few days after, I accompanied the Bishop to Wuchang, which is now my home. This finishes my public news; my domestic is as follows:

In October, 1864, I was married. You will remember who my wife is. She wrote you by Mrs. Thomson, when she was going to America by way of England. Three boys have been born to us. The first is no more; the second is two and a half years, and the last is two and a half months old. These, with my sister, complete my family in Wuchang. My mother died four months before, and my father seven months after, my return. My little brother accompanied Mr. Thomson to America, and I am glad among the first people he met in New York was yourself. He studied some English with me, and afterwards with my wife. He was desirous of getting an education, and having some money of his own, he paid his passage to New York. It was my intention to have first communicated with Bishop Bedell, and obtained his answer as to the practicability, before sending him, but the circumstances under which he went, gave me no opportunity. I have no doubt, however, that Bishop Bedell will assist him, if it is in his power. Our coming to Wuchang left our home in Shanghai vacant, and with the rent I receive thereon, I promised to contribute towards his support to the amount of £25 a year. He will find in Bishop and Mrs. Bedell very kind friends, as I did; I am quite sure, should he come in your way, you will take an interest in him. With the exception of the youngest baby, the other members of my family have been baptized. Our home in Wuchang is a lonely one, but it cannot be otherwise, considering that we are pioneers of the Church. There is great prejudice towards foreigners, and this feeling extends to us also. Our living in the same house with Mr. Höhling repels the visitors, because they say, they are afraid of "Ocean men."

The field in Wuchang is a difficult one, and for some years to come we shall not see much fruit. Of the details of the work since our establishment, we have written fully to *THE SPIRIT OF MISSIONS*; they need not be repeated here. Mr. Höhing's visit to Shanghai, on account of illness, leaves me in sole charge of this place and Hankow, where, in June last, we also rented a chapel and school-house, as a side station. The two schools have fifty boys. The rent in Wuchang is thirty-six dollars, and in Hankow twenty-five dollars a month. Mr. Höhing intends to live permanently in Hankow, on account of his health suffering from sleeping in a Chinese house. The Bishop will at once build in this city, in order that a decent home may be given to the new-comers. How far we will succeed is a conjecture, for there is among this people a strong opposition to the settling of foreigners in their midst. The moment it is known that Missionaries wish to buy, then placards are put up threatening vengeance on those who dare to sell. Those who had bought land did so in a round-about manner, and even then there was no end of vexation.

The London and the Wesleyan Missions have their stations in this province. Both have houses in Hankow, Hanyang, and Wuchang, and they are carrying on their work on an extended scale. The former has four ministers and four Chinese preachers: it has one hundred and sixty-two communicants. The latter has likewise four ministers and one physician. It has forty-one Christians, including five preachers. Our own seems very feeble by their side; but it has been recently opened. Only one person has been baptized as yet, viz., Mr. Höhing's teacher. Like most Chinese, he came alone, and left his family still in the dark. We have not been able to get them to attend services. The dialect is so very different from the Shanghai, that, long as I have been here, I cannot master it thoroughly; and I long to see a native of this place raised up to our assistance.

But, far surpassing all our united efforts is the work of the Roman Catholic Mission in this province. Their headquarters are in this city, within sight of our home. A large college is attached, with forty or more boys, from which many have been sent to Rome and Naples for education. With but few exceptions, every city has one or more priests, schools, and a chapel. The number of Christians is somewhere about fifty thousand. They own lands and houses, which enable them to be partly self-supporting. The foreign priests had shown themselves very friendly towards Protestants, until last spring, when they took up preaching against schismatic Churches.

A F R I C A .

FROM REV. G. W. GIBSON.

MONROVIA, *March 8th*, 1870.

HAVING written you a long letter last month, on a matter very near to my heart, the "Toto-Koric" Mission, I have not much to say now, but wait anxiously the pleasure of the Committee, in relation to an appropriation for that station. I received a letter from the Catechist, Mr. Anderson, last week, informing me that the school is getting on finely, with twenty-five pupils, that being as many as we had books to accommodate. Most of the children have learnt the alphabet, and are spelling in words of one and two syllables.

In a box, kindly sent me by the Rev. S. E. Appleton, were a number of school-books and slates, just in time to supply the immediate wants of this new station. How frequently does God thus anticipate our needs, and provide for their supply, long before we are sensible of them!

You will, no doubt, be pleased to hear, that the Rev. Dr. Tyng has generously given us five hundred dollars, to build a parish schoolhouse on the church lot. On receiving a letter from him to that effect, I set about at once collecting material, for a small but substantial building. I have nearly stone enough quarried, lime and shingles are engaged to be delivered this month, and we expect therefore to be putting up the work in four weeks' time.

The noble example furnished by the little Church "Emanuel," Goodson, Virginia, of fourteen communicants, has had a good effect upon our congregation. The feeling produced is: "If that little church can contribute, and is interested enough in Foreign Missions to give so liberally, we can and must do something, notwithstanding our poverty, and the pressing needs we have to complete our Church." The result has been, that we are to hold regular monthly Missionary Meetings, and make contributions to be placed in the hands of our Church Treasurer, who will make quarterly reports of the same to the Foreign Committee, and either forward, or hold them, subject to your order. Of course, I do all that I can to strengthen this feeling, and to make our little congregation know that we are as much bound to contribute our mite, monthly, to the general funds of the Society, as the large and wealthy Churches of New York and Philadelphia. The same idea has been conveyed to the Sabbath-school, which will henceforth appropriate one-half of every monthly contribution, to the general fund of our Church, for the support of Foreign Missions.

The willingness with which our congregation generally seems to enter into this new arrangement, affords me much satisfaction and encourage

ment. For I believe that the promise of the *abiding presence of Christ with His people* has reference to those who seek to obey the command preceding and connected with that promise. And what is a Church without CHRIST, the living Head? On the other hand, where this ever-living CHRIST is present in the Church, there is life, power, and influence, against which the gates of hell shall not prevail.

The three candidates for the ministry, studying with me, are getting on satisfactorily. One of them, Abijah Francis, is a beneficiary of the fund raised by the Rev. Dr. Dyer, and promises well. His studies are Latin, Greek, History, Sacred and Profane, with Pearson on the Creed. The other beneficiary of the same fund, William Brunot, a young Prince from the interior, is making satisfactory progress in learning our language, and in his studies; he has now commenced to write on the slate. William Brunot is named by Mrs. George E. Hogg, of Brownville, Pennsylvania, who contributes liberally toward his support and education. The other two students for the Ministry, Mr. Nathaniel Doldron, Junior, and Mr. T. Anderson, have been pursuing their studies regularly, at the same time sustaining themselves by their own efforts, with such aid as they have been able to get from their friends here. It was for these two that I made application for a little aid some time ago. I thought that if, with the advancement they have already made, one year or eighteen months' support could be provided for them, so that their undivided attention can be given to their studies at the expiration of that period, they will both be prepared for Deacon's orders, and to take stations.

FROM REV. J. K. WILCOX.

BASSA STATION, LIBERIA, *March 3d*, 1870.

This will announce to you the joyful tidings that, on the 24th ult., according to appointment, the corner-stone of St. Andrew's Church, P. E. Mission, Bassa, was laid, with appropriate services, by the Rev. Mr. Crummell. It was a happy day for us all, I can assure you. We had a most interesting service. Mr. Crummell gave us an excellent address. We had a shed erected of above fifty-five feet in length, covered with branches of the palm, which accommodated over three hundred persons. Many of our officials were present. I recognized in the large concourse: the Vice-President of Liberia, the American Consul for Grand Bassa, the Consul of the North German Confederation, Judges of the Superior and Inferior Courts, Members of the National Legislature, and the Superintendent of the County. We had excellent singing on the occasion, all praise to our dear Sunday-school children! As a reward for their faithfulness, I exhibited the magic-lantern to them at night. I send enclosed two printed copies of the programme of exercises. Three

hundred dollars were raised on that day in behalf of the church. This amount gives the total of subscription in this country of \$1,300. This is a good amount for so small a place as ours. The dimensions of the church are 44 by 28, and it will take fully six thousand dollars to complete it.

We hope to raise, at least, four thousand three hundred dollars in America.

We have on hand seventy thousand bricks, and about thirty perches of stone. The stone foundation is to be two feet above the surface. We hope to finish this in a fortnight hence. We will require one hundred thousand bricks to erect the walls. It was quite a disappointment to us that you were unable to help us this year. We have, however, begun the work ourselves, trusting in God. We make the first move, in order that friends abroad may sympathize with us and aid us. We do hope that ere the year closes you will be able to raise something for us.

Perhaps by mentioning these facts in some of your missionary papers, that the corner-stone has been laid, and that we have been enabled to raise \$1,300 ourselves towards the church, you will interest persons to help us.

*A MONUMENT TO HENRY MARTYN.**

It is well known that the accomplished and self-denying Henry Martyn was on his way from Persia to England when he was overtaken by the plague, and died at Tocat, in the triumph of Christian faith. His life and labors have so deeply interested the Christian world, that an account of his tomb and last resting-place on earth cannot fail to gratify the reader.

I must not, however, describe the hallowed spot without first recalling the circumstances of his death, which, though little is known of them, are extremely interesting and affecting. The last entry in his journal was written somewhere between Erzeroum and Tocat, and is as follows: "October 6. No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God, in solitude my Company, my Friend, my Comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness? There, there shall in no wise enter in anything that defileth—none of that wickedness which has made men worse than wild beasts; none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more." And all that is known of his death is

* Travels in Little-Known Parts of Asia Minor. By Henry J. Van Lennep, D.D., thirty years Missionary in Turkey. New York: A. O. Van Lennep. 1870.

summed up by the writer of his memoir in the following brief paragraph: "At Tocat, on the 16th of October, 1812, either falling a sacrifice to the plague, or sinking under that disorder which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his REDEEMER."

We first visited Tocat in 1844, and one of the objects to which our earliest attention was directed, after our arrival, was the grave of Henry Martyn. The Armenian burying-ground where he was laid is situated just outside of the town, and hard by the wretched gipsy quarter, which forms its eastern extremity. It is a most barren and desolate spot, overhung by lofty cliffs of clay slate. Its only verdure, besides the rank weeds that spring up between the thickly-set graves, consists of two scraggy wild pear-trees, nearly dead from lack of moisture.

The late lamented missionaries, Smith and Dwight, had found, in 1830, that the grave was known to many persons in Tocat. Not so after an interval of ten years, when I sought to identify the spot. The sexton of the church near by could give no information, and I was left to search for it alone. Beginning at the graves lying at the outer edge of the ground nearest the road, I advanced towards the hill, examining each in its turn, until, just at the foot of the overhanging cliffs, I came upon a slab of coarse lime-stone, which proved to be the monumental slab to Henry Martyn, placed there by Mr. Rich, British Resident at Bagdad.

It was just ten years after this first visit that I was again in Tocat, not on a transient visit, but with the purpose of making that city my permanent abode. A little party of us soon repaired to the hallowed spot. Guided by my recollections, and a drawing made at my previous visit, we were soon at the place; but in the last few years it had undergone a remarkable change. Instead of the slab of stone, with its inscription, which we expected to see, we only found a smooth surface of pebbly and sandy soil, overgrown with weeds, without vestige of stone or mound to indicate the presence of a grave; but the identical surroundings were there, too well remembered to be mistaken. Could it be that, as happens in these lawless regions, the stone had been removed by some ruthless hand, and incorporated in the wall of a neighboring building? We could not accept that unpleasant conclusion; and, calling the sexton, we directed him to dig where we pointed. It was at a depth of two feet from the surface that the stone came into view; the soil and rubbish accumulated upon the grave were then removed, and we hoped the place would hereafter need little attention. But, to our surprise, we found it again, the ensuing Spring, covered to the same depth as before. The soil was washed upon it by the rains from the whole mountain side; and we found that there was a wall built for its protection, the gipsy boys, who made this their playing-ground, would soon have it down.

Some time after this, a correspondence took place with friends in London, which resulted in a grant being made by the late Hon. East India Company's Board of Directors, for the purpose of erecting a more suitable monument to the memory of Henry Martyn, to be placed with his remains in the Mission Burying-ground. The monument was cut out of native marble, and made by native workmen, at Tocat. The remains were removed under the inspection of the Missionary physician; and, though it was difficult positively to identify them, there can be no doubt that what was found once formed a portion of the earthly tenement of the devoted and lamented missionary. There were no remains of a coffin—Orientals never use them—and he was doubtless laid in immediate contact with the soil—literally, “dust to dust.” The monument under which we laid these remains was the first grave in our little cemetery, and well might it be said that it became sacred ground. The obelisk has four faces, on each of which the name, encircled with a wreath, is cut severally in English, Armenian, Persian, and Turkish. The four sides of the base contain the following inscription, in the same languages:

Chaplain of the Hon. East India Company,
Born at Truro, England, February 18, 1781;
Died, at Tocat, October 16, 1812.

He labored for many years in the East, striving to
benefit mankind, both in this world and that to come.
He translated the Holy Scriptures into Hindostanee and Persian,
and preached the GOD and SAVIOUR of whom they testify.
He will long be remembered in the East, where
he was known as a man of GOD.

The grave now lies in a spot every way adapted to foster the holy memories which it recalls. It stands upon a broad and high terrace, overlooking the whole city, for whose salvation we cannot doubt that he offered some of the last petitions “of the righteous man, which avail much.” It is a solitude, immediately surrounded by the thick foliage of fruit-trees, among which tall walnuts are conspicuous. We, ourselves, planted by its side the only weeping willows which exist in the whole region. The place is visited by many who read the concise inscription, and further inquire into the good man's history. It has always been a favorite resort of our students and native Christians, and they have many a time sat under its shade, and expounded to wondering strangers the very doctrines to propagate which that model of a missionary had sacrificed his life.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

DISCUSSION UPON THE SUPPORT OF FOREIGN MISSIONS.—The subject of a better support of Foreign Missions has been discussed by the Eng-

lish Bishops of the province of Canterbury, at a recent Meeting of Convocation. In the course of the discussion, the Bishop of Litchfield (formerly of New Zealand) said he thought that the chief practical cause of the present indifference to Missions was a constant faithless demand for results—for visible signs and fruits. This might be illustrated in the case of the native Church of New Zealand. The success of that Church had been most unquestionable; yet, because of the decay arising from the outbreak of war, that success had been almost ignored. Our great drawback was the unchristian lives of those who professed Christianity. The natives were taught the lessons of morality comprised in the Ten Commandments, but were confronted with the spectacle of Christian men, who openly violated those Divine laws.

The Bishop of Llandaff thought that the backwardness in supporting Missions was mainly to be traced to the general irreligiousness of the natural heart of man, which existed in all classes; and the lesson to be enforced was the great necessity of more zeal in promoting the spiritual welfare of the people.

The Bishop of Winchester said there could be no doubt that the deep root of the difficulty lay in the want of an earnest love for the name and person of our LORD, and a more self-denying exertion for the spreading of His kingdom; and the only remedy was a general raising of the tone of religious feeling.

A MARKED IMPROVEMENT.—The Rev. W. P. Schaffter, from Tinnevely, India, attended a recent meeting of the Committee of the English Church Missionary Society, and referred to the steady and gradual movement in many of the Tinnevely districts towards Native Church organization; the amount promised in seven of the principal districts of Tinnevely, towards the support of the Native Church, for one year, reached nearly 1,000*l*. Mr. Schaffter also considered that there was a marked improvement in the standard of the Native Christians, and that the organization of the Native Church had promoted their growth, and had given to their Christianity a more energetic and aggressive character; that the higher caste, especially in the district of Palamcottah, were becoming more open to the influence of Christianity; and that, in many parts of the Christian districts, heathenism had become quite unknown.

INDIA.

A HINDOO ASCETIC.—*The Friend of India* says:—The following story is typical of the condition of many a Hindoo ascetic. The Rev. Mr. Leupolt, while itinerating last cold weather, visited a Faquir, forty-two years old, who desired much to see him. From his childhood he had been anxious to know God. The books which were given him to read did not satisfy him; he wanted more. When eighteen years old he became a Faquir. He left his home, and built himself a hut. After some time he

found that he made no progress in finding God and coming nearer to Him. The world was within him. To obtain his end, he had a place excavated under ground, and there he sat for two years, seeing neither sun nor moon, and never speaking a syllable to any human being. If food was placed before him he ate it, if not he went without food. At the end of two years he found his health giving way, but his object seemed as far as off as ever. He then ascended again, and spent eighteen years more in his hut in contemplation without coming nearer to his end of finding God. On Mr. Leupolt speaking to him of CHRIST, how He meets all the longings and wants of an immortal spirit, he exclaimed several times, "JESUS CHRIST is a Saviour such as I want—I want a Saviour—and he is my Saviour. I will follow you." Since then he has left his hut, given up his Faquiri, has taken the farm of his father, and is diligently engaged in reading the word of God.

BOOK NOTICES.

The Andes and the Amazon; or Across the Continent of South America. By JAMES ORTON, M.A., Professor of Natural History in Vassar College. With a New Map of Equatorial Africa and Numerous Illustrations. New York: Harper & Brothers, 1870.

THIS volume is one result of a scientific expedition made under the auspices of the South American Institution, the route of which was from Guayaquil to Quito, and thence across the continent to Para, in Brazil. The author says that nearly the entire region traversed by the expedition is strangely misrepresented by the most recent geographical works, and a great part of the region has been almost as unknown as Central Africa. His very readable and deeply interesting book will greatly aid in doing away with this ignorance. Of course the physical features and natural productions of this portion of the tropics are prominently described, but the book is mainly a record of travel and a description of the social, intellectual and religious character, and the habits, and customs of the Ecuadorians, Brazilians, Indians, and half-breeds who people this great region. Four chapters in the book are devoted to the ancient city of Quito, and its inhabitants. The author says: "The belief is called *La Fè*, or the only true one. The oath of a Protestant is not regarded in courts of law. One-fourth of Quito is covered by convents and churches. The convents, alone, number fifty-seven, and are very extensive, sometimes spreading over eight or nine acres. There are more than five hundred priests, monks and nuns in the city. The native ecclesiastics are notorious for their ignorance and immorality." Such being the case with the priests, of course, it is no better with the people. So dishonest are they that no partnerships are formed for carrying on business, each man being afraid to trust his fellow. The

established religion is the narrowest and most intolerant form of Romanism. After a hard struggle, the bigoted government has at last consented to enclose a quarter of an acre outside the city for the subterranean burial of heretics,—“Protestant dogs” as they are called.

Professor Orton describes at length, the Indian tribes of Amazonia. He says there are several hundreds of these tribes, each having a different language. Several of these tribes are cannibals, and the condition of all of them is deplorable. These aboriginal tribes have been neglected too long, and we are glad that an effort is now being made in England to send the Gospel to them.

The American Dictionary of the English Language. By NOAH WEBSTER, LL.D. Thoroughly Revised, and Greatly Enlarged and Improved, By CHAUNCEY A. GOODRICH, D.D., and NOAH PORTER, D.D., Springfield, Mass.: G. and C. Merriam, 1870.

THE original Dictionary of Noah Webster, published in 1828, has been several times revised and enlarged. This is the latest revision and improvement, and it is also the most recent, *edition*, the appendix bearing the date of 1870. It is known as the Riverside edition, it having been printed at the Riverside press. The publishers claim that this unabridged edition, as it now stands, contains one-fourth more matter, and several thousand more living, current, words than are found in any other dictionary whatever of the English language. They say that thirty years of literary labor by American and European Scholars have been spent on this revision alone.

The peculiar merits and exceeding value of Webster's Unabridged, are too well known for us to dwell upon them, and we will only allude to the fact that the general verdict is, that, in what constitutes the chief value of a dictionary, *fulness and accuracy in its definitions*, this dictionary is superior to all others. It may now be had in one, two, or quarto volumes as may be preferred. The three-volumed copies are in flexible binding.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 1st, 1870, to May 1st, 1870:

ALABAMA.		CONNECTICUT.	
Greensboro—St. Paul's.....	\$10 00	\$10 00	Bridgewater—St. Mark's..... 4 15
ALBANY.			Hebron—St. Peter's..... 9 00
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Cooperstown—Christ.....	15 00		New Haven—Christ S.S. Boxes 948,
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Potsdam—Trinity.....	12 35		Children's Miss'y to
Troy—Christ, a friend.....	5 00		Japan..... 3 40
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<i>Christiana</i> —Christ.....	50 00		MASSACHUSETTS.		
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<i>Savannah</i> —Box 1211.....	2 10	2 10	<i>Quincy</i> —Christ.....	2 00	
ILLINOIS.			<i>Taunton</i> —St. Thomas', add'l.....	1 00	199 34
<i>Chicago</i> —Mrs. T. Ryerson.....	2 00		MICHIGAN.		
<i>Galena</i> —Alice Snyder's Box, for Miss'y to Japan.....	1 30		<i>Battle Creek</i> —St. Thomas'.....	7 34	
<i>Knoxville</i> —St. John's.....	20 00		<i>Brooklyn, Cambridge</i>	9 60	
<i>Peoria</i> —St. Paul's, Mr. & Mrs. A. G. Tyng, per A. C. M. S.	26 60	49 90	<i>East Saginaw</i> —St. Paul's.....	15 00	
IOWA.			<i>Marquette</i> —St. Paul's, for China..	10 00	
<i>Davenport</i> —Bishop's Ch. S. S., for the Rev. S. R. J. Hoyt, China, \$59; Prof. D. S. Sheldon, for Bp. Williams, \$5.....	64 00		<i>Saugatuck</i> —All Saints'.....	4 25	
“ Christ, for Rev. S. R. J. Hoyt, China.....	10 00	74 00	<i>Ypsilanti</i> —St. Luke's, 5c. coll....	11 00	57 19
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<i>Bay Ridge</i> —Christ.....	29 00		<i>Faribault</i> —Miss'y Box 1404.....	0 40	
<i>Brooklyn</i> —Our Saviour, for schol- arship in Hoffman Inst., Africa, \$75; Ed- die Webster, for Desk Bible for Toto-Korie Station, \$7.60.....	82 60		<i>Minneapolis</i> —Gethsemane	18 65	
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“ Christ Ch. S. S., Bp. Heber's class, for China, \$10.09; Bp. Payne's class, for Af- rica, \$6.94.....	17 03		NEW JERSEY.		
“ Trinity.....	20 00		<i>Bergen</i> —Zion, a member.....	5 00	
“ A little boy, per A. C. M. Society.....	1 00		<i>Newark</i> —Mrs. M. Wright.....	10 00	
“ A lady, for China.....	50 00		<i>South Orange</i> —Holy Communion.	7 77	32 77
<i>Bladensburg</i> —B. C. Lowndes, for Africa, \$2; Gen'l, \$1.50.....	3 50		NEW YORK.		
<i>Clear Spring</i> —St. Andrew's.....	2 36		<i>Canterbury</i> —W. J. S.....	10 00	
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<i>Lappon's Roads</i> —St. Mark's, \$6.14; Maria Edwards' Miss'y Box, \$1.- 50; two commu- nicants, \$5.....	12 64		“ Grace (of which for Mission House, Philadelphia).....	2068 08	
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			<i>Philipstown</i> —St. Philip's, 5c. coll.	5 00	
			<i>Poughkeepsie</i> —Christ, add'l, \$30; a little girl, to buy S. S. books for hea- then children, \$5..	35 00	
			<i>Sing Sing</i> —St. John's School Mis- sion Box 2164.....	2 51	2181 84
			NORTH CAROLINA.		
			<i>Greensboro'</i> —Two friends.....	2 00	2 00

OHIO.

<i>Cleveland</i> —St. Paul's, 5c. coll.	37 00
<i>Columbus</i> —Trinity, of which for Rev. Mr. Auer, \$12 ..	39 85
<i>Newark</i> —Trinity	47 00
<i>Worthington</i> —St. John's	7 50 131 35

PENNSYLVANIA.

<i>Bellefonte</i> —St. John's, per A. C. M. S.	12 00
<i>Germantown</i> —Miss'y Boxes 778 & 782, for Rev. Mr. Auer's work in Af.	10 00
<i>Lancaster</i> —St. James', 5c. coll.	10 50
" Miss'y Box #27	2 00
<i>Lower Merion</i> —Redeemer	65 00
<i>Philadelphia</i> —Christ.	150 56
" Epiphany, for Bp. Payne's African Mission, \$125; Or- phan Asylum, Cape Palmas, \$25; St. Mark's Hospital, Africa, \$25; China, \$50.	225 00
" St. Andrew's, for Mr. E. H. Thompson, \$265; Cape Palmas Orphan Asylum, \$100; Gen'l \$495.46.	860 46
" St. Luke's S. S., for Cape Palmas Mis- sion.	25 00
" St. Mark's	60 50
" Miss'y Box 1604	1 35
" Episcopal Hospital Male Bible-Class, for China	10 00
" Miss'y Box 1606	10 00
" H. G.	10 00
" Estella and Violla, for Japan	0 50
<i>Radnor</i> —St. David's	10 30
<i>Sewickley</i> —St. Stephen's	23 45
<i>Towanda</i> —Christ.	50 00 1536 32

PITTSBURGH.

<i>East Liberty</i> —Calvary S. S. for schol- arships in Hoffman Inst., \$75; Jos. H. Hill, for Kate R. Hill's scholarship in Hoffman Inst., \$75.	150 00
<i>Uniontown</i> —St. Peter's	30 00 180 00

RHODE ISLAND.

<i>Bristol</i> —St. Michael's 5c. coll.	45 00
<i>East Greenwich</i> —St. Luke's, in memory of a de- ceased daughter and sister.	6 00
<i>Pawtucket</i> —St. Paul's	23 00
<i>Providence</i> —Grace, of which for China, \$5; for Rev. Mr. Crummell's stu- dents, Africa, \$50.	178 59
Church of the Saviour, for Africa	20 00 272 59

SOUTH CAROLINA.

<i>Candler</i> —Grace, for China	6 50
<i>Cheraw</i> —Proceeds of Miss'y Boxes St. Stephen's—Nazareth (colored) Miss'y Society, for Ch. in New Georgia, Africa.	11 10 4 90
<i>St. Thomas' and St. Dennis' Par.</i> — For Rev. Mr. Boone's work in China, \$12.55; colored people for Africa, \$1.05.	13 60 36 10

VERMONT.

<i>Poultney</i> —St. John's	8 78 8 78
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VIRGINIA.

<i>Boydton</i> —Miss'y Box 1306	1 15
<i>Charlestown</i> —Zion, quart'ly coll., \$16.30; Easter of- fering for Japan, \$86.40; S. S., for Children's Miss'y to Japan, \$84.41.	187 11
Miss'y Box 1416	1 00
" " 1209	1 00
<i>Columbia</i> —St. John's, for China and Japan, \$5; for Af- rica, \$5.	10 00
" Miss'y Boxes 2021 & 2022	0 75
" " Box 1417	0 60

<i>Halifax Co.</i> —Antrim Parish, of which from S. S., \$6.49.	12 00
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<i>Marion</i> —Georgie and Clarence, for Miss'y to Japan.	1 00
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<i>Martinsburgh</i> —Trinity S. S., \$6.67; Miss Rankin's Miss'y Box, 96c.	7 63
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<i>Norfolk</i> —St. Paul's, for Bp. Payne's African Mission.	12 00
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<i>Old Point Comfort</i> —Rev. M. L. Che- vers, per A. C. M. S.	10 00
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<i>Petersburgh</i> —Colored scholars, for Africa.	12 59
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<i>Portsmouth</i> —St. John's, for Bishop Payne's Mission in Africa, \$3.20; for ed. Chinese child in Mission School at Shanghai, \$26.09; from 8 miss'y boxes, \$8.78.	38 08
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<i>Stamton</i> —Trinity (of which from a little Lamb, \$2.50, gold; for Miss Fay's school, \$7.50. gold.	41 25
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<i>Warm Springs</i> —For China.	3 00
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<i>Weston</i> —St. Paul's S. S., for China	5 00 344 16
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WESTERN NEW YORK.

<i>Geneva</i> —Miss'y Box 1198	1 07
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<i>Lyons</i> —Lyons Musical Academy, for Rev. J. G. Auer, Af., of wh. \$3 from the Chil- dren's Miss'y Box.	25 00
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<i>Rochester</i> —St. Luke's, Mrs. W. P., for Africa	8 00
" St. Mark's School.	5 00 39 07

WISCONSIN.

<i>Janesville</i> —Trinity	10 00
<i>Oshkosh</i> —Trinity	17 00 27 00

MISCELLANEOUS.

Miss'y Box 1415	0 30
Cash	0 60
"	1 00
Miss'y Box 1152	1 15 3 05

LEGACIES.

<i>N. Y., Poughkeepsie</i> —Est. Alice A. Knill, ¼.	338 85 338 85
Amount previously acknowledged.	52,478 20
Total	\$59,827 38

Commission

OF

Home Missions to Colored People.

JUNE, 1870.

DELEGATE MEETING AT SAN FRANCISCO.

IN the Delegate Meeting of the Board of Missions of this Church, which commenced its sittings on the 1st of May, in Trinity Church, San Francisco, our Commission was ably and most acceptably represented by the Rev. Benjamin H. Paddock, D.D., one of the Executive Committee, who appeared as the organ of that body; and by the Rev. George Leeds, D.D., who was our special Delegate. Our warm thanks are due to these Reverend Brethren for the manner in which they discharged the responsible and delicate duty assigned to them, and we hereby give them our best acknowledgments for their effective services. Our readers will find below extracts from their Addresses, as they are reported in the *Pacific Churchman* of the 5th May, and from that of the Hon. Edward Stanly, of California.

“The Rev. Dr. Paddock opened the discussion on Wednesday evening, May 4th, by saying that he feared burdening the congregation by repeated appearance; he also feared they were burdened by the weight of matter advanced day after day, and evening after evening, on so many weighty subjects, but, from the noble congregation present, he concluded they were not weary.

“To-night, the third great line of missionary work which the Church had undertaken would be presented, not the most popular one, he apprehended—yet one of great obligation—that of Home Missions among the colored population of the South.

“The General Convention of 1865—a most interesting one—was most deeply impressed with the importance of this matter. The magnitude and responsibility of this work then burst upon the Church. The Church at the South, before the war, had taken care of this work. She had instructed faithfully the slave population, as the speaker showed, in the elements of Christianity, if not in high intellectual training; but after the war, in their impoverished condition, they could not do it. This sudden casting of 4,000,000 people, reared in bondage, upon the world, had no parallel in history—not even the Roman Empire could

furnish it. It was demanding the deepest sympathy of humanity, a spectacle which not even the hard Roman heart could resist. The sympathy of the world was aroused; and could the Church of Christ resist it? Thank God, it could not, and did enter upon the work. The result was what at first was known as the Freedmen's Commission, since as Home Missions to Colored People. The speaker said that the best means to reach them evidently was to educate them, not merely in a secular education, but a Christian one; and he fully endorsed Gov. Stanly's thought of yesterday in this regard.

"The Rev. Dr. Leeds then came forward, and spoke especially of the duty of Christianity to penetrate the science of the day, not oppose it as the Pope does, but to cultivate it, make it the handmaid of Christianity, and not abandon or drive it into the hands of infidelity. The Church must be foremost among the thinkers of the day. This great mission now falls upon the Teutonic race. Rome has done her mission among the Latin races, and now power has passed to other hands. As ours is the leading race, so we must care for other races which Providence has placed in our protection. The immediate question under discussion was further illustrated, and the duty of fostering it enforced."

At a previous session for informal discussion, the subject of discussion being: "The mutual connection and relation of the work of Christian education, and of Christian missions, especially among the Africans at the South," Dr. Paddock said that the greatness of the missionary work was apt to cause depression. We are sometimes overwhelmed with the magnitude of the work; but the power of God is our only resource. The greatness of the field, however, must only stimulate us.

The different means of work were then spoken of, but all were co-operative, preaching, pastoral work, the sacraments, etc. One of the greatest means however was education—Christian education—and this included the training of the whole man, body, soul, and spirit. Through all the dispensations, the patriarchal, Mosaic, and Christian, the same idea ran. Hence the Church of Christ could do no less. So it always was and must be. The training of the Church in early days was more full and thorough than now. The Church in her best and purest days knew nothing of the godless theory of divorce between religion and education. Argument on this was not needed, the statement of the question was argument enough. The great work of the Church was with the young. All this was true everywhere, but especially among the Africans at the South. The last General Convention of the Church had been strenuous upon this matter.

These people can only be reached by education. They are pre-eminently a religious people, "very religious," as St. Paul says, "superstitious," and this needed to be guided into a right channel. And hence an unchristian education was not enough for them. They had gained their

liberty, but the danger was that temporal liberty with them might result in eternal bondage. For the adults little comparatively could be done, but the children of the race must be cared for, as they were to exert in the future a great influence for good or ill in the land.

The Rev. Dr. Leeds said that the teaching of the blacks for the most part thus far had not been a religious one, indeed in some instances had been an irreligious one. The colored children had gone off in an avalanche from the Church and other Christian bodies, following leaders who preach anything and everything but the Gospel. The South was pestered with a pestilent set of agitators who sought power or anything, but to teach Christianity. Yet after all it was wonderful, miraculous almost, how well things were getting on in the South. She is poor, however, and we must help her. The Church is growing strong there, never growing so rapidly.

The Hon. Edward Stanly said he spoke with diffidence always in matters pertaining to the Church, but he had visited the South, and knew the difficulties and dangers there. He was satisfied that nothing short of Christianity, pure and undefiled by politics, could save the negro.

He gave a vivid picture of the way the negroes are taught in the South, how the gospel (a political one) is preached; for this there is no remedy but to send *genuine* preachers there.

The Governor gave interesting reminiscences of a visit a year ago. He said that no one wanted to restore slavery there that he knew of. He wanted clergy to go who were willing to do the Master's work, but he wanted no fashionable churches with quartette choirs, such were not wanted there, they were not wanted anywhere, they cannot and do not do the work. [The Governor was particularly severe upon *quartettes*, and the sensation in the church showed how thoroughly the present congregation sided with him.] He said that there was no music ever heard in the world such as he had heard from five or six hundred negroes singing hymns; that was praise, and such means and agencies the Church must use in the South, would she succeed.

WORDS FROM THE CLERGY.

WE owe our hearty thanks to many of the Parochial Clergy, to whom we have recently written, for their kind response to our plea in behalf of our Mission. That the laity may see in what estimation our work is held by the Clergy, we give extracts from a few letters from leading Rectors:

DIOCESE OF ALBANY.

1. "I will gladly take a collection for the Freedmen's Commission; and I will do it as soon as practicable, though a number of Diocesan collections are now pressing.

2. "I cannot promise a large offertory, though I wish I could; but I will see that before the first of July something is sent."

DIOCESE OF MASSACHUSETTS.

3. "I shall be happy to set aside the Whitsunday offertory at ——— for the cause you represent, which is, I honestly think, *the most important Missionary work the Church has in hand.*"

4. "This Church will contribute to the Home African Mission. A collection for that purpose will be made on the Sunday after Ascension. I will urge the claims of the Mission as earnestly as I can, a week before the offerings of the people are taken. With a prayer for God's blessing on your labors, I remain."

NOTICE.—The Office of the Commission of Home Missions for Colored People has been removed from Room No. 10, Bible House, to Room No. 37.

It is hoped that this change, made for the sake of economy, will not lead to any delay in the receipt of our letters; and it will not, if our friends will remember that hereafter they should address us at NO. 37 BIBLE HOUSE, NEW YORK.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from April 1st, 1870, to May 1st, 1870:

VERMONT.		DIOCESE OF ALBANY.	
<i>Windsor</i> —St. Paul's Church	\$1 50	<i>Cooperstown</i> —Christ Church.....	15 00
MASSACHUSETTS.		<i>Ballston Spa</i> —J.W. H., contents of missionary box...	10 00 25 00
<i>Millville</i> —St. John's Church	12 50	NEW JERSEY.	
<i>Boston</i> —Anonymous.....	0 60	<i>Newark</i> —Trinity Church.....	80 40 80 40
" St. Matthew's Church.....	20 14 34 24	PENNSYLVANIA.	
RHODE ISLAND.		<i>Philadelphia</i> —St. Mark's Church .	208 50
<i>Ashton</i> —S. S. of St. John's Chapel	33 75	<i>Frankfort</i> —St. Mark's Church....	212 60
<i>Lonsdale</i> —Christ Church.....	85 00	<i>Lancaster</i> —Miss H. K. B.....	3 00 529 50
<i>Providence</i> —St. John's Church.....	230 59	DISTRICT OF COLUMBIA.	
" Grace Church.....	51 76 401 10	Freedmen's Bureau.....	690 00 690 00
CONNECTICUT.		OHIO.	
<i>Cheshire</i> —St. Peter's Church.....	5 29	<i>Portsmouth</i> —All Saints' Ch., proceeds of 5c gath'ring	24 00
<i>New Haven</i> —Miss F. K. Butler, Canfield Orphan Asylum.....	10 00	<i>Akron</i> —St. Paul's Church....	13 85 37 85
<i>Naugatuck</i> —St. Michael's Church.	2 00	MICHIGAN.	
<i>Westville</i> —.....	1 00	<i>East Saginaw</i> —St. Paul's Church.	10 00 10 00
<i>Watertown</i> —Christ Church.....	5 50	WISCONSIN.	
<i>Southport</i> —Trinity Ch., in memory of Josephine B. Pomeroy, through Rev. R. Emery.....	42 00 65 79	<i>Nashotah Lakes</i> —St. Sylvanus Par.	22 25 22 25
NEW YORK.		MINNESOTA.	
<i>New York</i> —St. John's Church....	36 83	<i>Minneapolis</i> —Gethsemane Church.	6 00 6 00
" Calvary Church, Mrs. J. E. Marsh.....	100 00	Amount previously acknowledged....	\$2,135 06
" Mrs. R. B. Minturn.....	200 00 336 83	Total.....	8,630 32
			\$10,765 38

SUPPLIES.—One box from Glendale, Ohio; one large package from Miss S. B. Graham, of Jordan, Onondaga Co., N. Y.; one large package of books and clothing, through Miss Bulfinch; one package of articles for festival to be held at Wilmington, N. C.